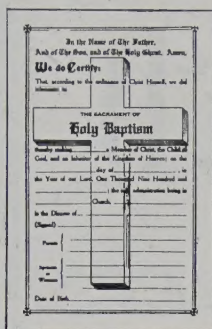


The Living Church



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(News story on page 603)

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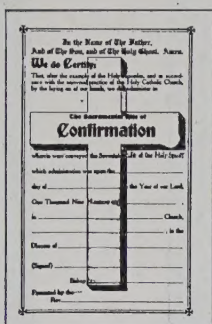


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H 502

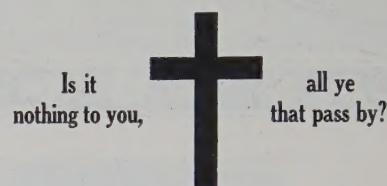
A BOOKLET for distribution to those attending the Three Hours' Devotion of Good Friday. Contains for each of the Meditations an appropriate hymn from the Hymnal printed in full, meditation, versicles and responses, and appropriate prayers. The use of this booklet permits all to take part in the service. At the beginning of the booklet are printed the reproaches for use when desired. 32 pages, size 4 x 6 inches, good print.

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GOOD FRIDAY POSTER

Good Friday



WE are all fond of keeping anniversaries. In our own families we do not easily forget a birthday, or the day on which some especially loved one died. Shall we keep these days in our memory and forget to hallow the day of our SAVIOUR'S Crucifixion? He died for me, each one may say, and this is an additional reason for keeping Good Friday holy. There will be Services in the Churches, and all should try to spend some part of the day in thinking of the Love of JESUS, and of the sins which nailed Him to the Cross.

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The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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REV. SMYTHE H. LINDSAY.....Managing Editor
REV. FRANK GAVIN, Th.D.
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REV. GEORGE L. RICHARDSON, D.D.....Devotional Editor
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Church Calendar



MARCH

11. Fourth Sunday in Lent.
18. Fifth (Passion) Sunday in Lent.
25. Sixth (Palm) Sunday.
29. Maundy Thursday.
30. Good Friday.
31. Easter Even.

APRIL

1. Easter Day.
2. Easter Monday.
3. Easter Tuesday.
8. First Sunday after Easter.
9. Annunciation B. V. M.*
15. Second Sunday after Easter.
22. Third Sunday after Easter.
25. St. Mark. (Wednesday.)
29. Fourth Sunday after Easter.
30. (Monday.)

* Transferred from March 25th.

KALENDAR OF COMING EVENTS

MARCH

26. Hale sermon at Seabury-Western Seminary by Canon Streeter.

APRIL

10. Convention of South Florida.
15. Convocation of Eastern Oregon.
18. Convention of Massachusetts.
- 21-29. General Synod, Chinese Church.
24. Convocation of New Mexico, convention of South Carolina.
25. Convention of Arkansas.
- 25-26. National Council meeting.

CATHOLIC CONGRESS CYCLE OF PRAYER

MARCH

19. St. Timothy's, Roxborough, Philadelphia, Pa.
20. Grace, White Plains, N. Y.
21. St. Luke's, Lebanon, Pa.
St. Paul's, Harrisburg, Pa.
22. St. James', Pullman, Wash.
23. St. Matthew's, Sunbury, Pa.
24. St. Paul's Chapel, New York City.

Clerical Changes

APPOINTMENTS ACCEPTED

ATCHISON, REV. ROBERT H., rector of St. Paul's Church, Alton, Ill. (Sp.); is also in charge of St. Gabriel's Church, Wood River, Ill. (Sp.).

FRENCH, REV. CLIFFORD W., chaplain and secretary to the Bishop of Harrisburg; is priest in charge of St. Stephen's Cathedral, Harrisburg, Pa.

GUNN, REV. R. M., rector of St. Paul's Church, East St. Louis, Ill. (Sp.); is also in charge of St. Bartholomew's Church, Granite City, and St. Thomas' Church, Glen Carbon, Ill. (Sp.).

MADEIRA, REV. E. E., formerly in charge of Christ Church, Collinsville, Ill. (Sp.); to be rector of Trinity parish, Jacksonville, and the mission at Carrollton, Ill. (Sp.).

MARTIN, REV. ROBERT A., formerly in charge of St. Bartholomew's Church, Granite City; St. Thomas' Church, Glen Carbon, and St. Gabriel's, Wood River, Ill. (Sp.); to take over the work at Christ Church, Collinsville, along with St. Andrew's Church, Edwardsville, Ill. (Sp.).

NEWELL, REV. PAUL D., temporarily in charge of the Church of the Epiphany, Ventnor, N. J.; has moved to take charge of St. Thomas' Church, Glassboro, N. J.

PULSIFER, REV. HERBERT B., formerly residing in Portland, Maine; to be locum tenens at St. John's Church, Presque Isle, Maine.

REYNOLDS, REV. F. C., rector of the Church of the Redeemer, Cairo, Ill. (Sp.); is also in charge of St. Peter's Church, Mound City, and St. Alban's Mission, Metropolis, Ill. (Sp.).

ROE, REV. ALLEN P., formerly in charge of the Church of the Epiphany, Cleveland (Euclid), Ohio; became rector of Trinity Church, Monroe, Mich., March 1st.

NEW ADDRESSES

DUMVILL, REV. WILLIAM S. J., formerly Mount Joy, Pa.; 911 Fountain Ave., Lancaster, Pa.

FARRAR, REV. CHARLES E., formerly 1705 Hopkins St., Berkeley, Calif.; Box 338, Sonoma, Calif.

RESIGNATION

BEARDSLEY, REV. WILLIAM A., D.D., as rector of St. Thomas' Church, New Haven, Conn., which he served for forty-two years; to be retired.

ORDINATIONS

DEACONS

WEST MISSOURI—WILLIAM AARON DRIVER was ordained to the diaconate in St. Andrew's Church, Kansas City, February 25th, by Bishop Spencer of West Missouri. The candidate was presented by the Rev. George F. Weida, Ph.D., and the sermon was preached by the Rev. James P. DeWolfe, D.D. The Rev. Mr. Driver will be graduated from Seabury-Western Theological Seminary in June, when he will be assigned certain mission field duty in the diocese.

WEST VIRGINIA—ROBERT HEYBURN GAMBLE was ordained deacon by Bishop Gravatt of West Virginia, in Christ Church, Fairmont, February 25th. The Rev. Clarence W. Brickman presented the candidate, and the Rev. Clifford L. Stanley preached the sermon. The Rev. Mr. Gamble is to continue as assistant to the rector of Christ Church parish, Fairmont, W. Va.

DEGREE CONFERRED

ROLLINS COLLEGE—Doctor of Divinity upon the Rev. JAMES BISHOP THOMAS, Ph.D., rector of All Saints' Church, Winter Park, Fla.

DEPRIVATION

LOUGHRAN, JOSEPH SIMON, Presbyter, by the Bishop of Pennsylvania, February 19, 1934. Deprived. Renunciation of the Ministry. For causes not affecting his moral character.

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New Tracts for New Times

No. 4

THE CHURCH AND SOCIETY IN THE SECOND CENTURY

By the Rev.
Frank Gavin

Here is an analysis of Fellowship in the early Christian Church, explaining its social outlook, ethical standards, and the duties of Christians both as members of the group and as individuals. The author points out that we of today need to return to the religious fervor and high standards of the second century Church, and to gather strength from within the spiritual life of the Church, if we are to know how to go about redeeming the society of man today.

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The Spanish and Portuguese Churches

TO THE EDITOR: Thank you so much for giving us that splendid article, *The Spanish and Portuguese Reformed Churches*, by the Rev. C. B. Moss (L. C., February 24th). It will tend to clear up many misunderstandings about the Reform Movement in Spain and Portugal, and also clearly indicate why the Church of Ireland has a special interest in the Iberian Reform Movement. The article is clear and comprehensive and is highly informative.

(Rt. Rev.) FRANK W. CREIGHTON,
Suffragan Bishop of Long Island.
Garden City, N. Y.

The Russian Academy

TO THE EDITOR: I note from your correspondence column (L. C., February 24th) a letter from the secretary of the Boston Committee for the Support of the Russian Orthodox Theological Academy of St. Sergius in Paris, appealing for funds for the preservation of that great work. As I have said many times, the professors of this seminary have produced more works on theology, sociology, economics, and culture, since the close of the Great War, than the professors in all of the theological seminaries of the Episcopal Church. St. Sergius' Academy is one of the great homes of Christian culture in Europe today. It is not a little company of White Russians still vainly hoping for the return of the Tsar. It is an enlightened group of people whose work extends far beyond the borders of the School.

The students are fed, clothed, housed, and taught at a cost of approximately 30 cents each a day. How many American boys would want to study for the ministry under conditions such as these?

Europe is trembling in a cataclysmic atmosphere of disaster and reaction. One wonders how much we in America care for its future. Are there not many people who, understanding the situation, would give more generously for the support of St. Sergius' Academy? The Cross must stand in Western Europe, and it seems to me to be part of our privilege to help in the cause by providing that its power may be preached, and its healing influence applied to the souls of men. Theological and sociological learning is necessary that this may be accomplished. Help St. Sergius'.

(Rev.) JULIAN D. HAMLIN.
Boston, Mass.

As previously mentioned, *THE LIVING CHURCH* will be glad to receive and transmit funds for this seminary.—*THE EDITOR.*

"The Three Dictatorships"

TO THE EDITOR: If Miss Charlotte I. Clafin, who takes me severely to task, in your correspondence columns (L. C., February 17th), for having given a false picture of Italian Fascism, in my article on *The Three Dictatorships* (L. C., January 27th), will read the first paragraph of that article, she will find that I there announced that my sole intention in that article, was to present these dictatorships as they appeared to their proponents. Miss Clafin says that the article "would carry more weight if Canon Bell did not depend for his information on Fascist

sources." I am at a loss to know how one may learn the way a thing appears to its proponents except by listening to what they say about it. I was not in that article attempting critically to examine the Italian position. I was only presenting it for examination. If I were seeking to know what a Roman Catholic believes, I should ask the Roman Catholic, not the Luther League. If it were my desire to know what Miss Clafin believes, I should ask her, and listen patiently while she explained. But maybe I am all wrong in this. After all, we do live in the twentieth century, when no one is supposed ever to listen while the other man states his case.

Sometime soon I hope that another article may appear from my pen, stating what I think about dictatorships. Briefly, now, let it be said that I think they are the *only way of preserving a Godless society*. To expect to maintain a democracy when the members of the state are mostly without any real sense of ultimate responsibility for their actions, strikes me as plumb ridiculous. I should like to see the world fundamentally religious again. Then we could have democracy. But to ask it now, is to desire the fruit without the tree. *And even a cruel slavery is better than an anarchy*, which is all you get when you have democratic government without religion. Fascism is a scourge, a necessary punishment for the anti-human philosophy known as "naturalism" and the sentimental political theory known as "liberalism."

But that is another story. Before we can judge Fascism or Bolshevism, or any other variety of dictatorship, we must know what the dickins they are, as they appear to their adherents. If Miss Clafin will re-read that first paragraph, I think she will see that most of her letter is beside the point.

(Rev.) BERNARD IDINGS BELL.
Providence, R. I.

Gapon

TO THE EDITOR: You are on dangerous ground when you adduce (L. C., February 24th) the notorious Fr. Gapon to prove that not all the Russian clergy were insensible to the sufferings of the workers. Gapon was for years a police spy and an *agent provocateur* of the government. It is barely possible that he had repented of his misdeeds, and that his leading of the defenceless mob to the Winter Palace was an act of sincere faith in the justice of their cause; but it is a fact that he was never arrested for his part in the demonstration as were many of his simple followers. After the Red Sunday massacre he went into hiding; but his erstwhile comrades smelt him out some twelve months later and murdered him for treachery.

(Very Rev.) E. J. M. NUTTER.
Nashotah, Wis.

Dean Nutter and other correspondents who have written in similar vein are correct, and our example was poorly chosen. We stand corrected.—*THE EDITOR.*

Excerpts from Letters The "Military Mind"

FR. HAMLIN (A Former Chaplain Speaks, (L. C., February 17th) thinks he knows

the "military mind." I know a Y. M. C. A. secretary who says that he knows it, too—after a year and a quarter in a government academy. Other "plebes" may think the same! Fr. Hamlin had one whole year as a chaplain in the army, and ten years at a church in Newport; and when he says that for our officers the history of culture is a closed book, I reply that he is simply showing a great lack of experience with military men. And I am sorry to say that shoddy stories are not confined to military tables. The trouble is that working from a few examples Fr. Hamlin makes much too sweeping deductions. I am no lover of Europe, but I should hardly say that there are no great men there today. And why blame Teapot Dome and Huey Long and bootleggers on the World War? Were there no such people before then? I do not know the background or context of General Bullard's words—the general may have gone "hay-wire" in his approaching old age. But I do know many military and naval officers. There is not a war in which my own family has not taken a more or less tragic part; there has been no peace in which they have not tried to do their full duty to God and man. When I think of the culture of my own father and grandfather, I indulge in a "grim smile"; it is not *they* who fail in culture! I am having my own troubles, too—oh, just lots of them. But I am sorry Fr. Hamlin finds this world "a hell to live in." Between pre-war generals, and cubs, we middle-aged people—I am, of course, referring to myself—we middle-aged people will have to hold the fort. But goodness gracious, I am showing a "military mind!"—(Rev.) T. WILLIAMSON, JR., Pawtucket, R. I.

Slouching Postures

AGAIN AND AGAIN when I attend church I am dismayed to notice the slouching postures of many members of the congregation during the recitation of the Creed. We all admire a soldier standing at salute, and I am moved to ask why we Christians do not stand alert, our bodies well poised, when we make publicly the great affirmation of our faith?—RUBY HOLMES MARTYN, Wollaston, Mass.

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EDITORIALS & COMMENTS

The Last Half

IT IS USUALLY fairly easy to do the first half of anything that is at all within one's capabilities. The author, provided that he has his material well organized, writes the first half of his book without great trouble. The social worker, if experienced in such things, makes the first half of a study of conditions in a certain area with no tremendous difficulty. The conductor of a three-day retreat finds the first five of the ten meditations he must give not so very hard to prepare, if he be seasoned in giving retreats. The diocese or the parish, even in these times, gets the first half of the budget without really exhausting labor. Indeed, there is scarcely a field of endeavor half of which cannot be worked easily enough by a person who knows how and has sufficient strength.

The curious fact about strength is that the vast majority of persons have more than enough strength to do the thing undertaken. Yet they tire when half way along. The second half of practically all important tasks is so much harder than the first that it is ordinarily called the last half. Some one, very precise about language, once asked Dean Hodges why he allowed himself to say "last half" instead of "second half"; and the dean replied: "It encourages me; 'last' sounds more final than 'second.'" Most of us need that encouragement.

Lent is one of the things which is seriously affected by the reluctance of men and women, and even children, to go on working zestfully when the first half is finished. In the affairs of the world, the worker does go on. It may be hard, but he must. The publisher is expecting the book; the main office is expecting the social worker's report; the retreatants are expecting ten meditations; the rector, the Bishop and the National Council are expecting the money pledged. People push themselves into the last half. Of course, as everyone knows, it is only the beginning of it that is so hard. We have got our second wind; we keep on until the end now without much trouble. But there are a great many Church people who do not follow this procedure in the matter of keeping Lent.

The first half of Lent is comparatively easy. Most persons who draw up rules plan very carefully. They know pretty well what their daily engagements will permit in regard to at-

tending extra services and doing regular reading; they know also about how much they can put into their mite boxes every week. Even in respect to additional private prayer, almost everyone who makes a rule considers the probable amount of time that can be given to meditation at home or to quiet devotions in a convenient church. It is not too much to declare that the greater number of Church people who make rules for Lent keep them rather easily during the first half of Lent.

Then, as many of them admit to one another, they are very likely to slip up. They miss the Friday evening service, attendance upon which was in the Lenten rule. More serious still, a week or perhaps two will pass without the Holy Communion on the two mornings set down in the rule. The mite box may be forgotten one week. As for the extra reading and prayer, these may be dropped altogether after the first half of Lent is over. Earnest Christian people often reproach themselves and think of themselves as lacking spiritually, simply because they find it so very hard to keep the last half of Lent. And for the reason that they do not actually have to do it, too frequently they do not make the great effort necessary and push themselves along until they are well into the last half. Then, of course, the rule becomes not too hard, again.

In worldly affairs, it is sometimes suggested to workers that they pause for a little after finishing the first half of an important work and refresh their minds and bodies before going on. People who take this advice almost invariably resume activity with renewed vim. The last half, well begun, is duly done.

NOW the Church has taken into consideration the fatigue which would seem suddenly to appear in workers at the moment when they finish the first half of even a congenial task. There is a kind of reluctance, almost a distaste for the work. Or so it appears to the worker: it really is nothing but that queer little hurdle at the beginning of the last half. The Church understands her children. From the earliest times, a pause, a little space for refreshment of mind and body has been provided. This, of course, is Mid-Lent Sunday. In Eng-

land, this was made the time when all the people went to the mother church. Not only did the parishioners make the pilgrimage if they chanced to be at home; the young sons and daughters, away from home at work, were allowed to return for that day. So Mid-Lent Sunday meant a family reunion at home and a family reunion in the parish church. It meant also, in the good old English fashion, special things to eat. Called Mothering Sunday in honor of the mother church, it gradually was called that also in honor of the mother of the family. Since it fell in early spring, the flowers of early spring in England, the violets, were dedicated to Mid-Lent Sunday. Everything was there to make a day of refreshment: home, church, feasting, the search for flowers which took the household out into the lanes and the fields. The next day, the very next day, the keeping of Lent went on.

We venture to believe that it went on more easily, more nearly perfectly, because of the celebration of Mothering Sunday. It is an interesting fact that where this old custom is in use Lenten rules are better kept in the last half of Lent than elsewhere. At any rate, they are more happily, more willingly kept.

Occasionally we hear a rector say that he would like to make a very special day of Mothering Sunday. He has had the books and pamphlets on such celebrations prepared by Miss C. Penswick Smith, founder of the Mothering Sunday Movement in England. He would like to have for distribution the cards and little gifts provided by her association. He would be glad to have simnel cake served at breakfast on Mothering Sunday in the parish house. But he cannot add to the budget, and his schedule is so full.

A GOOD many rectors do make a special day of Mothering Sunday. In some parishes it is the day when families make their corporate Communion. In others, it is a day when mothers come to church with their children. In still others, it is a day when offerings are made in honor of mothers. Some rectors mark the day by preaching a special sermon on the meaning of Mothering Sunday. Surely there is not a parish or a mission in the land which could not keep Mothering Sunday.

It would help people to keep the last half of Lent. Recently, some one suggested that Lent should be only two weeks long, in order that it might be fully observed. We venture to believe that, if it were, only the first week would be easily kept. The second week would need special effort. There is, of course, a sacred reason for the forty days of Lent. And we all desire to keep all of Lent. Keeping Mothering Sunday will help us to keep the last half as well as we kept the first. It is a renewing interval, that day of refreshment. Let us enjoy it.

SEVERAL READERS have taken us to task for the negative answer that we gave, in an editorial a few weeks ago, to the question, "Did Jesus make the world?" [L. C., February 17th, p. 491]. They have cited in support of their contention that the question should be answered in the

affirmative the phrase in the Nicene Creed, "by whom all things were made," and also the passage from the first chapter of St. John's Gospel commonly used as a Last Gospel.

Of course the fact of the matter is that the question itself is ambiguous. That was the main point of our editorial comment, which did not attempt to enter into a theological discussion. Strictly speaking, Catholic theology teaches that God the Son is the Agent or Mediating Cause of Creation, but the function of creation itself is generally "appropriated" to God

the Father. Such "appropriation" is described by Dr. Francis J. Hall as "the practice of distributing to particular Persons in the Trinity certain names, attributes, and operations which . . . belong to them all." This is exactly what is done in the Prayer Book Offices of Instruction, where the chief teaching of the Apostles' Creed is summarized as follows:

"First, I learn to believe in God the Father, who hath made [created] me, and all the world.

"Secondly, in God the Son, who hath redeemed me, and all mankind.

"Thirdly, in God the Holy Ghost, who sanctifieth me, and all the people of God.

"And this Holy Trinity, One God, I praise and magnify. . . ."

This was the approach to the question that we had in mind. Others no doubt approached the question along these lines: Jesus is God. God made the world. Therefore Jesus made the world. Either approach is correct, and legitimate for a believer in the deity of Christ, but they lead to different answers; hence our observation that the question was a "catch" one, and the answers entirely lacking in the significance that has been read into them.

If Professor Betts wanted an answer to the question, Is Jesus God?, he ought to have asked that question. It is not fair to infer an answer to it on the basis of replies to a totally different one.

IN THE DEATH of Dr. Peter Ainslie the cause of Christian unity loses one of its most ardent and indefatigable workers. Unfortunately the means by which he sought to reunite Christendom were not such as most religious people can accept. His panacea for all the evils of disunity was substantially the same as that of the Bishop

Dr. Ainslie of Rome: "Give up all your futile and various viewpoints and unite upon the basis of my point of view." The only difference is that the viewpoint of Pius involves the whole papal system while that of Dr. Ainslie required the negation of virtually all orthodox doctrine in favor of a vague formula of "the equality of all Christians before God." But if Dr. Ainslie's method was at fault, the sincerity of his passion for reunion was beyond question, and we mourn his death as the passing of one whom we loved and admired even when we disagreed with him the most. May he rest in peace.

Through the Editor's Window

THE POPE has appointed a titular Abbot of Glastonbury from among the Roman Catholic Benedictines in England. Upon publication of the news of his appointment, it is said that two companies submitted estimates for moving his furniture to Glastonbury Abbey. The Abbot explained with regret that the abbey had been destroyed some four hundred years ago. He might have added that the ruins today belong to the Church of England, which built it, and not to the present Latin mission to the British Isles.

THE CHURCH ARMY in New York must stand in well with the postal authorities, for it received a letter the other day addressed to "Mr. Diocese Episcopal." But Captain Atkinson, who has been conducting Church Army Lenten missions, was surprised to read in a Massachusetts paper that "both his father and mother are vicars in the Mother Church, the Church of England."

ADD Slips That Pass in the Night: "The Bishop preached from the text, 'Where there is no bishop, the people perish.'" Quoted by an exchange from an English paper.

Are Missions Unprofitable?

By the Rev. Wallace E. Conkling

Rector of St. Luke's Church, Germantown, Philadelphia

AMONG RECENT BOOKS put out by one of our large publishing houses is another added to the many on China. It is written by a former member of our American consular service, and bears the title *Ways That Are Dark*, with the sub-title "The Truth About China." (By R. Townsend. Putnam. \$3.00.)

It is a vivid picture he gives to us of almost incredible conditions of poverty, treachery, and human degradation, but it is on the part which deals with missions that we can most profitably dwell.

Like so many such writers, the author knows and reacts greatly against the evils of a divided and competitive Christianity; against a Protestantism which is somber and gloomy; against a religion that is more socializing in its purpose and activity than God-revealing.

There are two chief positions taken in the book against missions, and they are very common to many and strike at the very roots.

The first contention is that missions should be abandoned because they are unprofitable; there are too few converts for so much cost and effort, the sacrifice of too many noble souls for these few; and the Chinese, moreover, are not to be trusted, they are hopeless liars, treacherous, and these vices are so ingrained that nothing can cure or help them. Then, too, so many "Christians of promise" fall away and lapse. And so, the balance being so great against the profit side, the assertion is made that missions are unprofitable and should be abandoned.

In the second place, they (in this case the Chinese) would be better off if they were not made into Christians, as they are "safe" if left in ignorance, while damned if they lapse. We are told of the actual practice of certain communities of nuns who buy girl infants for 25 cents or 50 cents from parents who would otherwise put an end to them by infanticide. Let me quote the author's own words on this:

"As a practical procedure, this is puzzling, for it is not contended by the Church that the infants, if drowned or smothered in the routine way, would go to hell, and hence those permitted to die before an age of spiritual consciousness might be expected to escape soul damnation. On the other hand, if rescued and inculcated with the doctrine of salvation, a fair percentage may be expected to stray from conscious virtue and be damned, thus leaving an aggregate of damned souls considerably greater than if they were let alone. As a point in religious consistency, this inference would seem to apply likewise to all Chinese, for, as an individual is not damned according to Churchly tenets if he has not heard of salvation, the business of informing him, with the sequential risk of his not heeding it, would appear to endanger him with hell, where originally he was tolerably safe."

Although these two positions against missions are extremely put, yet in milder form they often appear, even among what we call good practising Christians, and they affect many quite unconsciously and many do not realize their wholly evil nature. How often have we heard such statements as these? "Missions do not pay" and "Why not leave the heathen alone?"—a sort of where-ignorance-is-bliss philosophy.

Supposing it does cost millions to produce a few converts in China or Africa—what of it? What does the Church in New York, Philadelphia, Chicago, and Boston spend a year on itself, and how large an army of shining examples can we produce for the millions spent? How many notable converts? And this is all beside the point, anyway, for there is no possible equation between a soul and a million dollars, or a soul and ten million dollars!

Suppose, too, that promising converts lapse and even prove treacherous. Did we never hear of such among ourselves? What

happens to the thousands baptized and confirmed each year in the Church at home, many seeming of great promise? Have none of these specially precious Americans ever lapsed? Have none ever proved treacherous to the Mother Church who nurtured them in her bosom? Am I, as a parish priest, to stop teaching and leading my people in the way of life, or instructing converts, because some of those confirmed in the last ten years have denied our Lord, have lied to the Church, or used her as a "good thing"?

Suppose these people—the Chinese here, for example—are unresponsive. Their inertness is due to centuries of ignorance; their lying and treachery are examples of centuries of degenerating paganism. Is no one, therefore, to teach them, although it be a hard task and long? Is no one, therefore, to give them of the well of life? To accept the situation with them or ourselves as incurable, to accept anything as ultimately irredeemable, is to accept an eternal dualism as a philosophy of life wholly contrary to and destructive of the Christian position and teaching.

TO SUM UP: Why do we believe in missions? Is our faith in missions as a principle and foundation of our life to be given up or weakened because it costs, because it is hard, is slow of achievement, has many failures and dangers? These things have absolutely nothing to do with the central motive and conviction. Can you imagine them affecting St. Paul, beaten and stoned and shipwrecked and martyred? What would cost, and sacrifice involved, and statistical results mean to him?

We believe in missions because we believe in our Lord. Indeed we can hear the scoffers at His manger—"such humility, such poverty, does not pay." We can hear them at the Cross—"Why sacrifice for those who do not care, who do not even want it?"

The eternal God came forth from the Father and took upon Himself human flesh, and suffered death upon the Cross. Were they worth it? Are we worth it? Somehow we gather that they were and that we are; that God regards the souls of men worth so great a price, all of them, every single one of them. *Salvator Mundi*—Saviour of the World. That is why He is our Saviour.

There might be some kind of religion without missions, but it would not be the Christian religion, for it would not have the Christ in it. It would remove the whole purpose of the Incarnation and the Cross of Calvary, and leave what? One might characterize or symbolize what would be left not as the religion of the Cross but as a religion of an over-stuffed chair and a rocking chair at that!

The Cross of Jesus . . . *Salvator Mundi* . . . Christian missions begin at the Cross. Have we languished in them? Then it is back to the Cross we must go, for "Still on the Cross the Saviour Bares His Heart."

"Passionately fierce the voice of God is pleading,
Pleading with men to arm them for the fight;
See how those hands, majestically bleeding,
Call us to rout the armies of the night.

"Not to the work of sordid selfish saving
Of our own souls to dwell with Him on high;
But to the soldier's splendid selfless braving,
Eager to fight for righteousness and die."

Mysteriously as I share His life, as I know His love, I must also share in the activity of His life, the ceaseless, all-embracing, drawing power of His love. There, beneath His Cross, nothing seems to cost too much, nothing to involve too much sacrifice of our best, nothing too great to risk, to venture, nothing too difficult. *There* is no shame, no loss, no lack of faith; but *there* is life, and the fullness of God's faith in us, and there is the assurance of glory and of victory.

Rumanian Church Ambitions

By Canon W. A. Wigram

IT IS A NATURAL and inevitable thing that, among the various autocephalous Churches that make up the Orthodox communion of the East, some one should be *prima inter pares*, and should be in possession of certain opportunities of leadership. From the fifth century onward, at least, this leader was Constantinople, and there were some centuries in medieval days when the Ecumenical Patriarch was a good deal more than "first among equals" in his post.

Originally, this right was based merely on the fact that Constantinople was the seat of the great Christian empire, or, in the long run, on the advantages of worldly position. No Orthodox Christian could ever say that the right of that Patriarch was based on scripture, or was his *jure divino*. We all know that, rightly or wrongly, that claim is made on behalf of Rome! As Russia rose to world power, during the period from 1600 to 1900, the weight of the Church of that land in Orthodox councils increased accordingly, and with her fall under atheistic rule, and the division of the remnant that remain faithful to their creed, it has sunk almost to zero. Meanwhile, the prestige of the historic throne of Constantinople still remains great, for historic reasons, even if that Patriarch now rules over a mere handful of bishops and a very small flock. He is still *primus inter pares* among the Orthodox patriarchs.

However, this position is no longer quite unchallenged for Rumania is now putting forward some sort of claim to occupy, in the choir of the Holy Orthodox Church, the stall left vacant by the decline of Russia.

Her *Hierapostoli* or Mission Preachers—for she, like Greece, is forming a college of preachers under that name—are inclined to say that the old patriarchates like Alexandria, Antioch, Jerusalem, and even Constantinople, are merely historical monuments in modern Church life, though they are good enough to profess great personal admiration for the holders of at least two of these thrones! It is, they say, Rumania, as the strongest numerically and the wealthiest of all the Orthodox Churches, and the only one that is really "established" in the English sense, as she has an Orthodox king to look after her interests, that has a natural right to the hegemony among the Churches, and (here lies the rub), a right also to decide inter-Orthodox questions.

We can hardly suppose that the last claim is made in any serious way: the opinion of Rumania will no doubt be given all the weight due to the learning and position of the Church, in any inter-Orthodox question, so long as it retains that learning and position, relatively to her sisters. Her present prestige and position has been won by that, and must be kept by it. Still, no right to decide questions between other Churches can be based on such a foundation as that. Orthodoxy is not in the least likely to set up a modern papacy, and the old Greek dislike to being ruled by the Latin-speakers of the West could soon be extended to the Latin-speakers of the East if ever, which is not at all likely, the claim were made seriously.

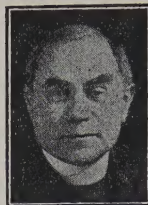
The Kingdom of God

WHAT IS IT ALL ABOUT? Why do we clergy travel about visiting, praying, preaching? Just for this: To build the Kingdom of God in the world. We are all builders. We have each our particular bits to do. God is the Architect.

Don't leave the work to us. It is yours. You are the builders. You in the lonely places have the more responsible jobs allotted to you, the jobs requiring perseverance and grit. Let us each see to it that our own particular piece is going full speed ahead. Let us see that Christ is King in our own hearts and homes and societies. Let us stop criticizing others and attend to our own job, and the whole building will go steadily up and the powers of evil be vanquished.

God grant us to see that we are put into the world, not merely to have a good time nor only to keep spotless in a glass case, but to build up a Kingdom.

—Rev. Richard Holderness.



The Sanctuary

Rev. George L. Richardson, D.D.,
Editor

God Is Faithful

READ I Corinthians 10: 12, 13.

ONE IS OFTEN asked about Bible reading by people who feel that the changes wrought by modern scholarship in the old conceptions of the Bible have made it difficult for the ordinary reader. It is true that there is often some readjustment required, especially if one has been brought up in the school of verbal inspiration, but on the other hand nothing in recent discoveries and theories can change the fact that the Bible is, as it always has been, a storehouse of spiritual experience. It matters very little about dates and authorship if we realize that here we have the essence of what man has learned of God, expressed in various and often imperfect ways, but none the less bringing us in touch with eternal realities.

There is a rich field for study and meditation in the descriptions of God, of which the Scriptures are full. The list is far too long to quote, but there will come at once to mind such phrases as "the living God," "the Holy God," "the God of patience," and "the God of all grace." These are not guess work. They are the expression of the genuine spiritual experience. Of such is this description which St. Paul uses twice in the epistle, "God is faithful." Against the skepticism of the scientific world a generation ago, we may today set the convictions of some of our greatest students based on their knowledge of the controlled and determined energies of the universe which seem today to be under the sway not of an impersonal law but rather of an intelligent mind and will. But the Christian will look beyond the order of the physical universe to that region of personality so full of mystery and yet so revealing, as we scan the long history of its development. He who desires to know what God is like must still be satisfied with an incomplete answer, because our finite faculties cannot grasp it in its fulness, and still more because the process of unveiling is by no means finished. Yet if we ask whether or not God can be trusted, we have a multitude of witnesses so great that no man can number it to give us assurance.

This is the substance of faith: "God is faithful." It is this which we affirm when we say the Creed for, rightly understood, the Creed is not a series of propositions about God. It is a triumphant uplifting of heart and mind in worshipful and loyal self-surrender. "I believe in God," for "God is faithful."

We have been thinking about temptation, which none escapes, but which, as we saw last week, we are to approach not in presumption, but heedfully, depending not on our own strength but upon the power and wisdom of God; yet we need not fear the fiercest temptation if we do rest upon Him. He is faithful and will "with the temptation make a way to escape." At any cost it is supremely worth while to make this real to ourselves. Once we have hold of it we are secure against fear and doubt, those traitors within the stronghold who so often open the gates to our enemy. Tempted I may be, deserted I never will be, for God is faithful.

"The prize, the prize secure!
The (warrior) nearly fell;
Bare all he could endure,
And bare not always well;
But he may smile at troubles gone
Who sets the victor-garland on!"

"I cannot, O God, stand in the day of battle and danger, unless Thou coverest me with Thy shield, and hidest me under Thy wings. Thou didst make me after Thine image; be pleased to preserve me so pure and spotless, that my body may be a holy temple, and my soul a sanctuary to entertain Thy divinest Spirit, the Spirit of love and holiness. Amen." (Jeremy Taylor.)

The Anglo-Catholic Movement the Next Century

Its Social Outlook

By Vida D. Scudder

Crowns and thrones may perish,
Kingdoms rise and wane,
But the Church of Jesus
Constant will remain. . . .

—HYMN 530.

NOT ONLY crowns and thrones but capitalistic social orders may conceivably disappear. We begin to be uneasily conscious that we are in the early stages of revolution; we hope, without entire certitude, that in Anglo-Saxon countries at least, this is what Burke, echoed by Matthew Arnold, called "a revolution by due course of law."

What does the constancy of the Church imply? Nothing static; for the Church lives, and the essence of life is movement. Christ her Master is hailed in a superb old phrase as "Father of the Future Age." Therefore she faces imminent change even though it prove catastrophic without timidity. Must she do more? Is it within her province to direct, deepen, and purify, possibly even to initiate, the mighty forces making for a new future?

She has often not thought so. At the close of the eighteenth century, for instance, the official Church construed her duty as defense of the *ancien régime*. For the most part she has maintained that attitude ever since; wherefore she has gained in radical circles a reputation as an obstructive force, causing some of her loyal children to bow their heads in shame. But situations change.

Today, as the vast upheaval of Western civilization progresses, forward-looking elements play an increasing part in the life of the Church—or alas, as we must say, of the Churches. Our concern in this series of articles is with the Catholic Movement within our own Anglican borders; and it is especially interesting to align with the future a movement which began so distinctly with devout reversion to the past. For like the Church the movement has a future, and—as with all living things—that future is likely to be at once intimately one with its past and strangely distinct from it.

These articles seek to note the Catholic Revival in its every dimension: depth, breadth, and height. When considering social bearings we might seem especially concerned with breadth; but this would be a mistake. Only by probing the deepest mysteries of the Catholic life can be discovered its distinctive contribution to the common task of all Christians: the realization of the Kingdom of God.

The common task! For indeed all communions should agree in recognition that the religion of Jesus has something definite to say about War, Unemployment, Sweated Labor—yes, conceivably about the corruptions inherent in our monetary system. Unity in attack on social evils is a chief help toward the reunion of Christendom. There is a wide field in which the coordinated effort of all religious forces is highly to be desired; and increasing fellowship, not only in social service and specific reforms but in frank repudiation of the whole system under which we live, is an outstanding feature in our religious situation. But the time is ripe to pass beyond both arraignment and ambulance work; it is when, transcending these, we seek to move forward toward the new social order whither the Christian vocation summons that we perceive the special gifts which Catholic tradition—and, let us add, such tradition illustrated in the Anglican communion—has to offer.

THIS paper is one of a series on "Liberal Catholicism and the Modern World," written for THE LIVING CHURCH by leading scholars of the Church, under the general editorship of Dr. Frank Gavin, of General Theological Seminary. ¶ The series as a whole is designed to apply the faith and practice of Liberal Catholicism to the many phases of modern life and thought. Each paper is complete in itself.

I

THERE IS, to begin with, something curiously consonant with the relentless trend of modern mass movements in Catholic stress on the corporate life of the Church. We need hardly refer to the alignment of Protestantism with individualism. For as plain experience we know how unique in comparison is the sense of corporate existence which controls

our liturgy, pervades our consciousness, sustains our weakness. Let us not stop to argue this; we can assume it if we have ever attended Sunday morning service in, say, a Congregational church. To feel this silent control of personal religion by a collective consciousness is especially interesting just now, when the tremendous force of group psychology begins to be granted; when the separateness of nations, the solidarity of bankers, the carefully fostered class consciousness of proletariat or bourgeoisie, are seen as chief factors in the tension of civilization, and again and again, as in case of national antagonisms, generate the very dangers they deplore. It is well in a world like this to realize that there is one group with mass consciousness passionately operative on a higher level; surely in such a world the Church strongly imbued with unifying corporate emotion is the Church most likely to play a useful and creative part. That part must be to stand no less for social redemption than for individual holiness. Organized Christianity desperately needs to recognize the social dynamic it possesses simply by virtue of its corporate existence.

How great a service it can render Christendom is startlingly evident if we consider the defeatist tone of a brilliant book much discussed of late—Reinhold Niebuhr's earnest and very Protestant *Moral Man and Immoral Society* (Scribner's, \$2.00). Hopelessness of any corporate action to achieve noble ends is the recurrent theme. Christianity, says the author, can at best only mitigate, never defeat, those selfish forces which in complex interweaving control human destiny. By telling illustration of the capacity for hypocrisy and self-delusion in every group surveyed he drives home his sad conviction: "What is lacking among all moralists . . . is an understanding of the brutal character of *all* human collectives." After inexorable exposure of our moralistic sentimentalities comes the conclusion: "There are constitutional limitations in the genius of religion which will always make it more fruitful in purifying individual life and adding wholesomeness to the more intimate social relations than in the problems of the more complex and political relations of modern society."

Never once does Niebuhr allude to a corporate Church as a possible instrument of social redemption!

Yet if in every other group mysterious solidarity potentizes the instincts native to its members, why not in the Church of Christ? True, the very question calls to penitence. The Church is constantly assailed by those familiar group temptations, defense of her own prerogative, lack of vision beyond her own borders. She has often succumbed; *Mea culpa!* she must cry. We are all victims of a play of cross purposes: we talk too much of "the Church" as an independent organism, forgetting that every good Episcopalian is also employer or workman, English or American, manufacturer, lawyer, or financier; and that there is always a natural transference to the religious sphere of that

type of self-regarding motivation which as Niebuhr says tends to override all others in secular groups. This transference is a chief obstacle to honorable fulfillment of the Church's function. But she knows full well that so far as she allows it she crucifies her Lord. Unless the life within her supersedes both in her individual members and in her corporate action all passions transferred from the natural and secular order, she is no reality at all, she is only a phantom.

For what differentiates her from all other groups is precisely this, that she lives to die. Her *raison d'être* is sacrifice, her center is the Cross. If as Catholics contend—and experience—her corporate life is sober fact, she must by the very law of her being generate in the whole body of her membership a social dynamic strong enough to overcome all other forces and to release love in every human activity. Dr. Niebuhr sees as the permanent pattern of civilization, power pitted against power, the clash of self-regarding and antagonistic groups: suppose a group in which self-regarding interests were absent, energized by Power from on High; might not that pattern be changed? What if the Church, functioning not as a number of half-hearted individuals leading a divided existence but as a coherent whole actuated by the law of love, were to exemplify the potent force of mass movement? We might be able to take a less gloomy view of the future.

A Church which has refused all compromise with Cosmocracy! A difficult vision! But the guess may be hazarded that it could be realized, if at all, rather under Catholic than under Protestant auspices. Catholics should at least rise to the height of this great argument, conceiving more audaciously the vocation and the latent power of the Church.

II

THE GREAT GIFT which the Church brings to the world's redemption is her knowledge of a world redeemed. Hers is the sacramental outlook which justifies belief in a restoration of human life to a lost harmony. The Bread, the Wine, feeding her mystic life, are no product of a natural order alien to the Spirit; the manifold activities which draw our material sustenance from nature are not normally governed by laws hostile to our souls. Freed from asceticism, though as we shall presently note wise in discipline, the Church cannot rest till that opulent variety of secular interests which form the social body become instruments of love. The corn is ground, the grape is pressed; only through sacrifice can the external world become a sacrament. We cannot create such sacrifice but we must both discern and share in it, "filling up that which is behind of the sufferings of Christ." The Body as well as the Soul of civilization must be preserved unto life. The Church must teach her members to restore, through sacrifice, that God-ordained harmony of Eden between the social and the eternal order.

Every altar bears witness to this truth; the fellowship of the faithful, "one Bread, one Body" proclaims it. And in the Eucharist men are no mere witnesses to a fact, they are recipients of a Gift. Here is infused the holy energy which our race in its desperate plight cannot attain by mere desire. Much modern religion, if the plain old metaphor may be allowed, adheres to the pleasant idea that man can lift himself up by his bootstraps. The Catholic knows better; and the Church which clings to the awful truth of the Real Presence has a triumphant clarity of social faith which no subjective or individualist type of religion can compass. Such repudiation of a sacramental system, as is seen for instance among those logical Protestants, the Barthians, may well be the cause of the frequent pessimism in their social outlook.

III

ANOTHER INCENTIVE to revolutionary social action is found in the firm theological position maintained by common consent more consistently in Catholic than in Protestant bodies. Here disagreement will be lively. Does not a "liberal" attitude emancipated from the "creedal" (dreadful word!) lend

itself better than orthodoxy to progressive social policy? Not so! Intelligent Catholic thought is sure that fidelity to the ancient faith is the guarantee of sure and brave social progress. We are not alone, thank God, in such fidelity. Indeed, we recognize that all along the line we keep step now with one now with another Christian group, so that we can often feel ourselves marching with the "mighty army" of the hymn. Yet it is patent that Protestantism tends away from creeds; not at the outset, when dogma was stressed with the result of countless sects, but now, when the tendency is less to division than to disintegration—a tendency to which, alas! a good deal of the modern impulse to unity is due. And it ill befits us to look at other people's houses! In our own household, where Protestant and Catholic live together in amity, a beloved spirit has been singing:

I have no temple and no creed,
I celebrate no mystic rite:
The human heart is all I need,
Therein I worship day and night.

The half-truth, enemy of the whole! In our own communion the Catholic attitude protects us, bidding us look not only to "the human heart" within, but up to Deity Transcendent, adumbrated in creed so far as mortal speech may avail. This of course is not very far. Catholic Christians never forget that the Latin name for creed is *symbolum*. Yet the modernist escape into pseudo-philosophical vagueness or emotional voicelessness seems to them to move back instead of on. Old formulæ connote valid experience. Let us probe them rather than reject them.

From the Christian heritage of conviction each age must draw new inferences, if we are to trust the promise of the Spirit that shall guide into all truth. To discover the social implications of our doctrines is assuredly a special vocation of Catholicism in the coming age. Trinitarian faith in its plenitude is the true clue to social progress. "Let Us make man in Our Image" was the creative word; that Image man has denied, to it he must return. We cannot rest till humanity shape itself as a society of equals, distinguished not by rank but by function, one in the unity of love. So we might not fantastically but reverently meditate on each great dogma of the Church. Since the Word was made Flesh, all which contradicts the Incarnation of God in the visible social order must be routed. The Sacrifice on Calvary must bring all humanity under the law of the Cross; therefore by class, race, nation, life must be lost to be found. The Church of the Crucified must bear witness to these truths if it is to conquer the devil, either in his obvious aspect as inspirer of a profit-seeking social code, or in his insidious disguise as anti-Christ, aiming at justice, through a technique of violence. For hers is the stupendous task of forging a new social order with the weapons not of hate but love.

Can the Church rise to this level? Only if her dogma saturates her life. And what help to such living in the glorious Catholic heritage, the language of faith! The Liturgy is permeated with social ideals. Eucharistic symbolism is its heart; but the quiet round of daily devotion, the psalms and Lessons, the magnificent sequence of the Church Year, yield full meaning only in social as well as personal application. Every Advent the Church can inure her children to the catastrophic temblors which will presumably continue to rock society till the New Order be born; she can utilize every Passiontide to bid financiers and business magnates express their allegiance to the Eternal Lover not by passing the plate in church, but by gravely so organizing society that the prerogatives of their group shall be abolished. Catholics do not need to forge their tools; these are ready to their hands.

Most of us are stupid. We have never half understood how directly Christian doctrine as well as our Lord's teaching points away from the sort of civilization into which a nominal Christendom has allowed itself to be betrayed. It is painful to find a Christian leader saying with Lenin: "Theology and the Church have done more to narcotize than to stimulate." We bow our

heads, we cannot wholly deny. Yet life is ours if we will claim it. There is "vacuum" in the Churches, mourns Karl Barth again. It may be questioned if any Catholic priest could speak in such accents however he might grieve over the formal crust within which the life that he ministers at the altar is so often hidden. But if the tragic assertion is to be disproved, what body except the Church Catholic can do it? God knows. The future is veiled. He does not need the Church. If it fail Him, He is not mocked; even now His laws are manifest, working beyond its borders, beyond the borders of Christendom. But what He offers the Church is a unique opportunity.

IV

THE CATHOLIC CHURCH has another great gift to bring to the future: her interior disciplines. Skilled in these from the beginning, she holds firmly to them in a generation which regards them with scorn. During revolutionary epochs control is always confused with bondage, and peril of this confusion is just now acute. It is accentuated by many a pedagogic method and by much philosophy: men and teachers urge "self-expression" heedless of what life there is to express. The Church is wiser; and never was it more important for her to enforce all the stern asceticism, based on the reality of sin, which must be practised if men are to become fit and efficient citizens of the nation of our dreams. Hers it is to train with her old and holy wisdom that whole sphere of motivation which must be purified, socialized, and largely transformed, if a coöperative society is ever to succeed without coercion. No other agency can do it; but the Church has always practised the patient individual disciplines which Protestantism has for the most part neglected. These disciplines can be of inestimable value in correcting the dangers inherent in all periods when old codes and conventions are breaking down. It is dubious if a new code of social behavior can with permanent success be imposed from without, the Russian experiment notwithstanding. The Church, if she can only realize it, has a wonderful asset, not to speak of a sacred duty, in her capacity to meet this need. Her long experience in training the springs of motive can pass without great difficulty into the social sphere; and she may well be a primary factor in effecting the psychological transformation which the emergent civilization demands.

Again: what firm support, what secure haven, the Church Catholic can offer in this perilous time of change through her regard for tradition! Her determination to carry on what is best worth preserving in the heritage of the ages, her emphasis on that sacred continuity of racial life which impatient radicals stupidly reject, is a steadying force desperately needed today. That this gift for the religious world is more in Catholic keeping than elsewhere few would deny; indeed the fact is continually flaunted as a reproach. But the Church can offer her gift with assurance, for if her worship and creeds enshrine the treasures of the past they are also charged with prophecy; her continuity is that of a river, ever the same yet ever flowing on.

V

SO ONE MIGHT continue; but here humility calls a halt. Has not too much been claimed for Catholicism—above all for what is after all a limited group within the Protestant Episcopal Church? Does not a good deal that has been said apply to that common task of Christianity rather than to any one communion or fellowship? Yes! Nothing could prove more clearly than an inquiry like this how shifting are religious boundaries, how far Christian ability to control and guide the crisis of civilization is prerogative not of this communion or that, but of all who name the Name of Christ. Great are the fundamentals shared! Reverence for Personality, as a touchstone for social judgments; belief in the ultimate power of love rather than coercion; trust in the leadership of Jesus; faith in the Living God. Let Him be thanked for this unity. On such common foundation much coöperative building of the new social order may be and is carried

on. Yet the loyal Catholic must be forgiven if he feels that there are special and much needed contributions to the edifice which his Protestant brothers are not likely to bring—even as they in their turn may bring gifts not in his keeping.

And here our beloved Roman brethren may well smile at us.

"Yours? Nay, ours," we hear them say, "ours by unchanging consent down the ages; ours with a weight and force not to be known by your racial and provincial English Church, in which by your own avowal a Catholic attitude is maintained by a minority only."

How meekly we accept the statement—how fully, even how eagerly, we grant that all these socially significant beliefs are quite as challenging and of wider appeal within the Roman fold! But then, perhaps we raise our diminished head—reminding our brothers that we believe our heritage also to be authentic—suggesting gently that despite noble Encyclicals of Leo and Pius they have not been more active than we in translating these beliefs into action. Truly, the precious gifts we bring are theirs too to offer; but shall we not dare to say that these gifts are with them entangled as not in our communion with much which we must deem irrelevant; and that too often their loyalty to tradition, though we too are not guiltless here, has dimmed their vision of present fact? At least we may point out that in the special situation in which the Anglican Church finds herself, as we believe, by the providence of God, it is peculiarly possible for her to mediate these great principles to the Protestant bodies and so to draw into closer fellowship all followers of Christ.

But a truce to distinctions! Christians all alike are called today to as great an Adventure as has been faced since Pentecost. Let us pray that we Anglicans, of traditions so dear, of privileges so vital, may be worthy of our vocation in this revolutionary age. In the strength of a corporate consciousness and of sacramental life; in faith that Infinite Love presents the likeness which human society is bound to reproduce; with loyalty to the past, with brave welcome to the future, with the stern and holy disciplines in our keeping which can aid to prepare a citizenship worthy of that noble civilization to which we aim, let us join the great Procession of All Christians, advancing—should need be, as well may befall, by the *Via Crucis*—toward the beckoning City of God.

Some Ready-Made Resolutions

ONCE A YEAR is not too often to take inventory of ourselves, in ways aside from the financial, just as we're constantly doing with others. It's astonishing what a lot of defects one can find in his own complacent self, if only he'll pause and observe with the cold, dispassionate eye of a stranger!

Here are a few suggestions, cast in the form of regular resolutions, which may help you with your personal check-up. You can take 'em or leave 'em, of course, but they're worth thinking about:

I will do my share of the world's work, yet I shall never be too busy to pause and enjoy a sunset, or to smile back at a friendly child.

I will not try to match my acquaintances' depression tales with others even more harrowing. . . .

I will discover at least a few of my annoying personal habits and wage a private war on them for the benefit of my associates.

I will try to share the things that delight me with others. If sometimes I must howl against fate, I will pick a nice, busy boiler factory to do my howling in.

I will not declare my neighbor a gallows-cheat because I dislike the cast of his features or because his son takes lessons on the slide trombone.

I will not let any stiff-backed feeling of reserve keep me from dropping a word of encouragement where it is needed, or a word of praise where it has been well earned.

—Circular of an Investment House.

WE OF THIS GENERATION are the inheritors and trustees of these 100 years of Catholic progress. Great, therefore, is our responsibility, personal and corporal, for handing it on.

—Fr. Trenholme, S.S.J.E.

The German Religious Situation

Struggle Assumes New Forms

By the Rev. Henry Smith Leiper, D.D.

Executive Secretary of the American Section, Universal Christian Council for Life and Work

AFTER A WEEK of what one of my European correspondents describes as an ominous silence in German Church circles there has come thundering anew the noise of holy warfare. While many editors in this country have been led to conclude that the protests against the Nazi domination of the Church were completely silenced by the strong-arm methods of Reichsbishop Müller and General Goering, there has actually been no surrender and the struggle has gone on, though in a somewhat new form.

On February 23d it was reported by the Associated Press from Berlin that thirty of the thirty-three Rhenish districts were represented in a strong demand by pastors and leading laymen for a defiance of the orders of the Reichsbishop on the part of Churchmen loyal to the historic faith and government of the German Church. In a meeting of what is described as the Free Evangelical Senate, representatives of the Reformed, Lutheran, and United (Reformed and Lutheran) Churches unanimously adopted a resolution declaring that "the worldly principle of leadership (the *fuehrer* idea) when transplanted into the Church has proved to be destructive of the Church. We recognize but one leader—Jesus Christ."

As is plain from the constitution under which the Rhenish Pastors' Fraternity operates, one of the things to which they most seriously object is the absolute dictatorship of a man who is very obviously more actuated by political and prudential than by spiritual motives. For example, their basis of union, Article 3, reads in part: "When important decisions are to be made we seek the advice of our brethren." The Reichsbishop, on the other hand, has clearly indicated in his recent letter addressed to the fathers and mothers of Evangelical Youth the order of this thought. He addresses them, "Fellow Citizens," first; "Fellow Christians," second. He begins his message with a reference to "Our Leader" whose commands apparently take precedence over obligations to "Our Lord." He has stated within the last few days that "the Protestant Church does not stand beside the State but right in the midst of the State as its most loyal assistant. In this respect it differs fundamentally from the Catholic Church which is a state within a state. For that reason," he says, "the Protestant Church cannot conclude any concordat with the new State. The basis of faith in the leader of the Third Reich is worth more to us than ten concordats." In the same speech the Reichsbishop included another statement which has a bearing on the above declaration of the Rhenish pastors. He declared: "The German Christians will not rest until only National Socialists are found in the pulpits of the Church and only National Socialists sit below them."

These same courageous men of the Rhineland renew their attack upon the methods used last September at the Synod of Wittenberg, which nominally set up the new Church government and elected the Reichsbishop. That synod was without spiritual authority, they assert, and followed a Church election "conducted amid terror and deception." The same thing has been said before by Germans—and its truth is all too apparent to those who have followed the struggle from the beginning. But it is a sign of remarkable conviction and unusual bravery that these responsible leaders have repeated the charge at a time when the dictatorship of the Reichsbishop has been set up and the threat made not only of the cutting off of state financial support from the Church but also of the seizure of church property and the forcible expulsion of pastors who resist the dictates of Müller.

I have reported in this column the dismissal of Pastor Martin Niemoeller of the famous Dahlem Church in Berlin and likewise his arrest and subsequent liberation. His congregation has stood with him solidly and has now informed the Bishop that he was

called by them and cannot be dismissed without their consent. Whatever the views one may hold of the proper order and authority in the Church, the reasons for this refusal to accept the action of the highest episcopal authority in the State are such as to win outright sympathy. It is reported that Dr. Niemoeller has indicated his intention to go right on preaching in his old pulpit. One of the reasons that Dr. Niemoeller's leadership of the Emergency Federation is now relatively ineffective is that all his personal files of correspondence and records of the organization were seized by the secret police, to whom he is supposed to report once a day. (And still the leaders of the Reich insist that there is no political interference with the Church.)

After weeks of deliberation and difficulty, the Reichsbishop announces new appointments to his special Church Cabinet, the members of which have, one after another, resigned and which has been of late virtually non-existent. After nearly a quarter of a year without a functioning cabinet of the sort designed under the Wittenberg Constitution to collaborate with the Bishop in the administration of Church affairs, three are named as members (there should be four in addition to the Reichsbishop himself). One of these is a former member, Dr. Otto Weber. The others are new. Dr. Heinrich Forsthoff is to represent the United Churches (the old Prussian Union of Lutheran and Reformed, the largest single unit of the old Evangelical Church in Germany and the most powerful) and Pastor Fritz Engelke will represent the Lutherans. I wish that I could add facts here concerning these men who may play a very important rôle in the days to come; but I do not know them and have not at hand any quick method of securing facts about them.

FROM the South where there has been so much of a clash between the Roman Church and the government there comes word through the United Press of an attack upon Roman Catholic priests by the Bavarian Minister of Education, Hans Schwemm. His anger was aroused by the fact that when he addressed an important meeting at Deisenhofen, near Munich, the clergy absented themselves on the ground that the concordat between Rome and the German government forbids priests' taking part in politics. Their position would seem to have been too strong for him; so he contents himself with denunciation and claims that they show ingratitude because without Nazi leadership in the country "they never would have been able to continue preaching in their pulpits."

Baldur von Schirach, the leader of the Hitler Youth, whose mother and grandmother were Americans from Philadelphia, again reiterates his demands that the Roman Catholic Church completely dissolve its young people's organizations in order to be coördinated with the group whose slogan under him is: Hitler can do no wrong. When speaking at Stuttgart two or three days ago he referred to the fact that he is neither a Catholic nor a Protestant in his faith. He declared: "I am not a religious leader of the youth of Germany but their national leader. The German race, not a religious creed, should be venerated. Catholic Church leaders by their attitude are endangering the unity of Germany and my demand that they dissolve their Church organizations must be heeded." To this kind of thing Rome has had to listen of late, but not with acquiescence.

A very adroit move which Pope Pius made February 27th was that of conferring upon Cardinal von Faulhaber the title of "Papal Legate." By this means the courageous Cardinal, whose sermons have made him exceedingly unpopular among the Nazis, is given diplomatic immunity from arrest. He is in part responsible for the fact that the Nazi government, which won wide support by its announced intention to respect the freedom of the Churches, has been shown to merit even wider blame and reproach for the way in which it has flouted this promise and forced the hands of the clergy at almost every point.

Increasingly there come urgent suggestions that the Churches in other lands should break off relations with the German Evangelical Church as was done by Archbishop Eidem of Sweden

(Continued on page 600)

Soviet Russia's Religious Legislation

By Matthew Spinka, Ph.D.

Professor of Eastern Church History, Chicago Theological Seminary

THE RECOGNITION of the Union of Soviet Socialist Republics by the United States may in time prove to be an event of major importance for the industrial recovery of our country and for the stabilization of world peace. Whether the results prove of negligible or of decisive import depends upon what further steps the two countries involved take. But to ascribe to the act of recognition any great significance from the religious point of view, or to hail it as presaging some far-reaching changes in the religious policy of the Soviet Union, or to suppose that President Roosevelt secured by it for American nationals some religious "concessions" not enjoyed by others, is entirely misleading and utterly unfounded.

In his communication to the Soviet Commissar for Foreign Affairs, Maxim Litvinov, President Roosevelt formulated his "religious demands" in language which to a surprising degree anticipated what every informed person knew could have been granted by the Soviet representative without going beyond the legislation of his country. The President in reality asked for no "concessions;" he asked for and received—in the main—nothing in excess of the degree of religious freedom of conscience enjoyed at present by the citizens of the U.S.S.R. Hence, properly speaking, Litvinov granted the President no concessions in religious matters, and in several instances apparently deliberately misled him into believing that certain decrees quoted by him were still in force, when as a matter of fact they had been superseded by later and more unfavorable legislation.

In the first place, President Roosevelt specified in his letter that "the government of the United States . . . has always striven to protect its nationals, at home and abroad, in the free exercise of liberty of conscience and religious worship, and from all disability or persecution on account of their religious faith or worship." In reply, Mr. Litvinov accords these rights in the President's own words, and supports his grant by citing two decrees bearing upon the matter which were issued on January 23, 1918. The decrees are correctly quoted; but it seems difficult to understand—without suspecting the Soviet representative of "being diplomatic"—why Mr. Litvinov made no mention of the later legislation on the subject. Surely he must have known that the Fourteenth Congress of the Soviets, which held its meetings in April, 1929, changed Article 4 of the Constitution of the U.S.S.R. which had to do with the liberty of religious confession and propaganda, so that the amended article now grants "freedom of religious confession and anti-religious propaganda." This fine phrase is interpreted to mean that all citizens, to be sure, have the right to believe or disbelieve what they please, but only anti-religious organizations and individuals have the right of "propaganda," *i.e.*, the right to influence others, by word or in print, to gain them for their belief. "Religious confession" is restricted to the actual members of religious organizations, without any right whatever of public appeal, either verbal or by printed word. This Mr. Litvinov did not deem expedient to tell the American President—wisely, I think. Neither did he think it proper to refer to Article 17 of the Decree of April 8, 1929, which without any question he knew, for he refers to other articles of the same decree later. This provision specifically states: "Religious associations are forbidden: a. Creation of mutual aid banks; coöperatives, industrial associations, and generally to use any property in their control for any other purpose except the satisfaction of their religious needs; b. To assist their fellow mem-

WHAT RELIGIOUS concessions are granted to American citizens in Russia by the recent recognition treaty? None whatever, says this authority on Soviet affairs, and cites chapter and verse to prove his contention.

bers by giving them material support; c. The organization of special meetings for children, youth, and women for prayer purposes and generally Biblical, literary, needlework, and other meetings for the teaching of religion, etc., further meetings, groups, circles, and de-

partments, also the arranging of excursions and children's gatherings, to found libraries and reading rooms, to organize sanatoria and medical assistance."

Had the President of the United States been informed that "free exercise of liberty of conscience and religious worship" does not include the right to express one's religious convictions, and that meetings for Biblical study or prayer and even the Ladies' Aid societies, or any philanthropic or educational work, are expressly forbidden by the laws of the Soviet Union, would he have thought Mr. Litvinov's "concessions" either honest or valuable? Nor did the astute Commissar choose to mention that according to Article 14 of the same decree, the registry office has "the right to eliminate from the number of persons composing the executive organs of the religious society or group of believers, any individual person." Freedom of worship? Moreover, has it been made clear to the President that a minister or a priest, as a non-producer, is classified with morons and criminals? Not to place too great a strain upon Mr. Litvinov's conscience, it may be well to point out that a group of Americans, supposedly well-intentioned, calling themselves the Committee on Russian-American Relations of the American Foundation, published a report for the President's guidance, entitled *The United States and the Soviet Union*, in which they also chose to ignore any mention of the radical change in the legislation on religious issues which occurred in 1929.* If the President based his understanding of this issue on their report, it is not too much to say that he was deceived in the matter both by the group of Americans responsible for this publication and by Mr. Litvinov because of the suppression of vital facts bearing on the case.

THE PRESIDENT further specified that the government "will expect that nationals of the United States . . . will be allowed to conduct without annoyance or molestation of any kind religious services and rites of a ceremonial nature." Again granted; and Mr. Litvinov cites Article 5 of the Decree of 1918, as well as an article of the Criminal Code, which provides for punishment for interference with religious rites. This, as the previous paragraph, must be understood in the sense that nothing but the bare religious service in accordance with the usage of a particular denomination is permitted. Let no "extemporaneous" preacher venture upon conducting a preaching service, for he must be able to prove from his written notes that he said nothing which might be interpreted as "counter-revolutionary" or as propagandist. Moreover, since no religious service outside the building may be held without a special permit, interference with worship inside the building is not likely.

The President demanded, and Mr. Litvinov graciously granted, "the right and opportunity to lease, erect, or maintain in convenient situation" churches, houses, or other buildings appropriate for religious purposes. But it must be borne in mind that "no ecclesiastical or religious association has the right to possess property." (Article 12, Decree of January 23, 1918). Therefore, all buildings used by religious organizations belong to the State,

* Published November 1, 1933; section VII, pp. 163 ff.

and permission to use them must be granted by voluntary consent of the constituted authorities who have the right to cancel the permit. This paragraph therefore does not mean that Americans may erect and own by valid title a church building whenever they so desire. "The construction of new prayer buildings may be permitted—," again "permitted," if the authorities so desire. (Article 45, Decree of 1929).

It is particularly astonishing that President Roosevelt accepted as satisfactory Mr. Litvinov's answer to his demand as to the right of the Americans "to collect from their co-religionists and to receive from abroad voluntary offerings for religious purposes." Mr. Litvinov knew that he could not promise what the laws of his country forbade. He therefore simply left out of his answer that part of the demand with which he could not comply, *i.e.*, the phrase "and to receive from abroad." Then he calmly referred the President to Article 54 of the Decree of April 18, 1922, which clearly specifies that "members of groups of believers and religious societies may raise subscriptions among themselves and collect voluntary offerings, both in the place of worship itself and outside it, but only among the members of the religious association concerned. . . ." Could anything be plainer or more specific? Surely this ruling does *not* grant the right "to receive from abroad voluntary offerings." Only the *bona fide* members of the particular local congregation may contribute toward the expenses of their own organization. How could anyone suppose that American religious organizations or individuals could support religious work in Russia?

Mr. Litvinov further "conceded" President Roosevelt's demand for the "right to impart religious instruction to (their) children either singly or in groups, or to have such instruction imparted by persons whom they may employ for such purpose." Quite right, provided the instruction is not carried on in organized Sunday schools, or even in church buildings. Such instruction must be strictly private, and for groups of three or less. As for adults, the law likewise states that "persons may give or receive religious instruction in a private manner." (Article 9, Decree of 1918.) Thus the "concession" amounts to nothing more than the right granted by the Soviets ever since 1918.

THIS IS the sum total of "concessions" Mr. Litvinov is willing to grant to the American citizens in the U.S.S.R. It is no more and no less than a Soviet citizen now possesses—and the Christian world is of the opinion that under the present laws there exists religious persecution in the Soviet Union. American citizens have been promised no exemption from a similar persecution.

But immediately upon the establishment of relations between the United States and the Soviet Union, the Commissar for Foreign Affairs of the latter country promises to grant further religious rights by a "consular convention" which shall not be "less favorable" than those enjoyed by the "nation most favored" in this respect, namely, Germany. The sum total of these further blessings is that Americans may hold their services either in English or any other language they choose. How fortunate that this matter was thought of, for otherwise Americans might have been compelled to hold their services in Church Slavonic or in Sanscrit! Moreover, they are permitted to bury their dead with religious ceremonies. Finally, Mr. Litvinov wishes to assure us that although the Soviet government might refuse an American a *visé* "on personal grounds," it does not intend to base such refusals on the fact of such person's having an ecclesiastical status." In other words, a clergyman may be refused a *visé* because the Soviet government objects to the color of his hair or of his eyes, or the shape of his ears—although he may comfort himself with the thought that he was not refused, as has been done in a very large number of cases hitherto, because he is a minister.

I admire Mr. Litvinov for the considerable measure of honesty he has displayed in his dealing with the religious question. He could not "concede" to American citizens any religious privileges which go beyond the laws of his country, for being only a Commissar for Foreign Affairs, he neither makes nor unmakes those

laws. Even a Lenin could not do that! Thus since one could not expect a diplomat to place his cards on the table in the way I have done for him, it will be the fault of Americans alone if they do not understand that Mr. Litvinov has "conceded" exactly nothing as far as his government's treatment of the religious issue is concerned.

The Meaning of the Church

By the Rt. Rev. Alexander Mann, D.D.

Bishop of Pittsburgh

FRANKLY I cannot bring myself to believe that the general business depression is solely responsible for this great and tragic reduction in our missionary giving. The cause lies deeper down and goes further back. The decline in missionary giving antedates October, 1929, and if prosperous days were to return tomorrow I doubt whether that fact alone would greatly increase the amount of our missionary offering.

What does the Church of Jesus Christ mean to us? Is our parish worth supporting? Do public worship and sacraments supply a real need in our lives of which we are keenly conscious? Could we get along quite comfortably with no conscious loss of spiritual vision or of moral stamina, if we never went to church again, never again knelt at the Lord's Table, never brought our children to holy baptism, never joined with our brethren in the lofty praises, or sought to plumb the depths of the marvelous prayers?

Would the absence of these things leave a great void in our lives that nothing else could fill? Or can we face the changes and chances of life, its toils, its anxieties, its adversity and its prosperity, its mighty loves and its enduring griefs apart from the hope and the inspiration of the Christian faith?

Well, if that is the case, then I grant that the parish church, the diocese, or the national Church are hardly worth our thoughtful interest or our generous financial support.

But if the Church does mean much to us, if it is a dear and honored interest in our lives, then love of the Church takes its place with those other great and noble affections and loyalties of life—love of family and of friends and of country.

Here, I believe, is the real need of the hour, not more missionary mass meetings, not more exhortations, not even more canvasses, but to bring into the life of our parishes and missions a new spirit of love and loyalty, based upon our individual thoughtful recognition of what the faith and Church of Jesus Christ mean in our own life.

It is the merest commonplace to say that we cannot have a strong faith in Jesus Christ without the moral compulsion to share it. The Christian faith and the missionary motive are simply inseparable, and something is wrong in the life of the individual and in the life of the parish that feels no obligation to aid in the spread of that faith.

What we need and what the whole Church needs is a fresh vision of what the real and enduring values of life are, and what the eternal Purpose of God for this world, which He purposed in Jesus Christ, is. All of us, I think, are conscious of this. All of us long for a faith which shall carry us serenely, trustfully, and bravely through all the changes and chances of this mortal life. The times in which we live call for such a faith as the winds call for a pilot.

And to me it is deeply significant that the Presiding Bishop has issued a Call and an Appeal to the whole Church to devote this year to a nation-wide effort to look at our own lives and the life of the Church in the light of the Purpose of God for this world, as that Purpose is made plain in the Gospel of Jesus Christ. It is a call to restore God and His Will to their rightful place in the life of our day, in politics, in business, in society, and in the home.

FOR THE Keres Indians of some seven pueblos in New Mexico the American Bible Society has recently published the Gospel of St. Matthew, translated by the Rev. H. C. Whitener.

Charles Lewis Slattery

By the Rt. Rev. William Lawrence, D.D.

Retired Bishop of Massachusetts

AS CHARLES SLATTERY'S life has been so vividly depicted by his friend Howard Robbins, I shall in this address do little more than touch on those phases of his life in which he and I were in somewhat close contact.

In the autumn of 1887, when I was a professor in the Episcopal Theological School at Cambridge, Charles Slattery, who had just entered the freshman class at Harvard, came to me with a letter of introduction from my friend and his former rector at Brunswick, Maine, the Rev. Harry P. Nichols.

This young man, whom I had never seen, was born in the murky city of Pittsburgh. In his early childhood his father, a clergyman, had died, and Charles with his mother lived on the slopes of the Alleghenies; later for a few years in Brunswick, Maine; and then by a sudden change, he found himself at Kit Carson, Cheyenne county, Wyoming, on a ranch whose cattle brand was known as F X, with no sign of life except prairie dogs for 12 miles around. His job was the care of hogs and cattle and the shepherding of sheep; his seat was the back of a bronco pony. At 16 he was teaching at Public School No. 1 in Aroya, and boarding with a motley crew of Mexicans, Spaniards, and Englishmen. Then came a stay at Denver where he made his mark in the high school. Surely this freshman must be of a rough and ready type, massive and evidently forceful.

Far from it. As Charles Slattery came into my study I saw a timid boy of light weight and forced smile, whose almost childish manner gave one the feeling that his mother and her apron strings were just around the corner.

Further knowledge of Charles convinced me that neither of my conclusions was correct. Unimpressive as were his physique and manner, he was a very able young man, with courage and force, but as yet unconscious of his abilities. I doubt if the annals of Harvard entrance examinations have a record just like this, as given by Howard Robbins:

"In Harvard Hall he finished the last examination, and returned to his room to await the verdict. On a certain day the lists were posted. He went into University Hall in fear and trembling, and looked in the list of those who had been admitted with conditions. He read it through again and again, thinking that his name might have escaped the alphabetical order. With a feeling of faintness he convinced himself that his name was not there. Slowly he went down the steps and stood dazed in the college yard. Which way should he turn? How could he tell his mother? He had burned his bridges and everything was black before him. There was no one to whom he could go for counsel. In despair he returned to read the list again. He was calmer now, and he bethought him in curiosity to see how many had been admitted without conditions, and especially how a western friend of his had fared. He was not looking for his own name now, for he was sure that it could not be there. But it was there! It seemed to him a miracle. How could the reader of his examination in physics have passed him? But he had passed him. The revulsion of feeling was almost more than he could bear, and there was no one to whom he could tell his relief and exultation. He went again down the steps and stood silent under the elms of the Yard. It was such a moment as he had experienced on a strange night in the wilderness of the Rockies when he had felt himself in the very presence of God, and in that mystic Presence he lifted his heart and gave thanks. Now suddenly everything seemed possible."

From that time and through his college years, there was no doubt in his mind or that of any other of his intellectual ability;

BISHOP SLATTERY, eighth Bishop of Massachusetts, died March 12, 1930.

This address, by his predecessor as diocesan, was given in Grace Church, New York, in connection with the church's 125th anniversary celebration. ¶ Bishop Slattery was at one time rector of Grace Church.

"A's and a succession of "A's with an occasional "A+" were his marks. He conversed on even terms with his teachers, especially the leaders in philosophy. He made friends, few but very loyal. He had been dedicated to the ministry in early childhood by his mother. He was tingling through and through with the hopes of the ministry. His

hero was Phillips Brooks. He went from church to church drawing in inspiration and cultivating the habits of a sermon taster, a critic, and an expert in all that savored of worship. There was an element of naïvete, of boyish self-confidence and even priggishness which sometimes disturbed his elders.

ENTERING the Theological School his career was the same. I esteemed him as the one young man fitted to follow the great teacher in Ecclesiastical History, Prof. A. V. G. Allen, who used to talk to me of similar hopes; but there were no funds for a second teacher in that subject.

He struck up a close intimacy with his classmate, Edward Atkinson, a young man of rare spiritual character, Quixotic in his devotion and self-sacrifice, who met early death in the ministry, and an account of whose life Charles wrote. For years, I gave a copy to every young man whom I knew entering the ministry. Those two came to me one evening when I was dean, and protesting that the daily prayers in chapel were cold and formal, asked for a change and a freer and more spiritual service. We worked one out together. Other students had not felt the need, or at least had not expressed it. Those two did.

Upon ordination, the question as to his immediate future arose. He was a scholar and on the way probably to be a teacher. He had had very little administrative experience; hence for perhaps two or three years a double work might develop him, teaching boys at Groton School, and the charge of the mission at Ayer, a village and railroad junction.

With the same tingling enthusiasm which he gave to everything, he entered upon the work. He was always a distinctively personal worker. He looked up and followed up each person. He became known in the village. The little parish societies developed. But at the school, while he could teach if the boys would listen, he lacked a sympathetic and close touch with the average boy; for he had never been an average boy himself, had never handled a baseball bat or football, and he had not caught what should go with these, a rough and ready sense of justice, of the true proportion of things, and a realization that in some respects the judgment of a dull boy may be better than that of a bright one.

One day I received a letter from Harry Nichols, then a rector in Minneapolis, saying that Bishop Whipple wanted a dean for his cathedral at Faribault, and asking if I would commend Charles Slattery. By all means. He was young for the position and inexperienced in such problems as Faribault offered, but we had confidence in his high ability and capacity of growth. He went.

Bishop Whipple, the Apostle to the Indians, a hero to the youth of my day, had, when Minnesota was a wilderness, built up a mission at Faribault. He also made of Faribault the center of his diocesan work and institutions, the cathedral, schools for boys and for girls, and a theological school. Its comparative isolation, while inconvenient in many ways, centralized the interests of the people there. The cathedral which was a well established parish was also the house of worship for the teachers and students.

The Bishop gave his full sympathy and support to the young dean, who now had the difficult but interesting work of unifying these varied and sometimes uncongenial units into one whole, and he did it well. It was a work which gave full play to his personal pastoral genius, large enough for him to lead alone, and not too large to swamp him in his youth; and demanding tact of a high order. Hence every talent that he had, and they were many, was called into fullest play, and the whole community responded to his concentration and consecration.

There were times of loneliness, for his theology and ecclesiastical attitude were not acceptable to the older and more conservative Churchmen and teachers. At the same time, his personality melted prejudices, and when they came to recognize the constructive features of his theology, their criticism was disarmed, while the younger generation discovered that what was called his radical or liberal attitude was what they had been yearning for. His active mind would not allow him to be satisfied with the problems of the people of Faribault except as they represented the problems of men and women elsewhere. Hence, with his remarkable ability as a free and easy writer, he threw his thoughts into book after book of which his *Master of the World* is perhaps the best of that period of his life.

THE diocese of Minnesota gradually though slowly recognized his worth and his name became known to wider circles in the Church.

St. John's Church, Providence, at that time one of the stronger parishes in the East, called him and he accepted. Then just before he entered upon the work, Bishop Whipple, who had been to him friend, counsellor, and father, died. Loyalty to his memory and the carrying on of the work compelled him to ask a release from Providence which was granted, though with much hesitation and criticism. To me it was natural for him and to his credit that he who was homesick for the East should have decided to stay at Faribault, and do his part to steady the institutions and interests there in the loss of their great leader. With his loyalty, energy, and artistic sense, he then threw himself into the work of raising the money for and erecting the beautiful Whipple Memorial Tower.

Later on, coming to Christ Church, Springfield, he entered upon the rectorship of the largest parish in Massachusetts outside of Boston, with an opportunity to touch the colleges and schools in the Connecticut Valley. The stone church which had many and great faults of architecture lent itself to such improvements in form, fabric, and glass as Charles Slattery could contribute, and the service also gained in dignity and beauty. He took up the round of parish visiting and personal service which was meat and drink to him, and he embodied his conception of the pastoral life in his self-designed book plate. For lover as he was of books, beautiful books, and of each and every book in his enlarging library, he wished to remind himself inside the cover of each one of the pastor's life. The design of the plate was the side of a library with a door ample and wide opening out upon a vista of trees, path, church tower, with a Massachusetts mountain and open sky in the background. Over the door stands the legend, "This is the book of Charles Lewis Slattery, a happy Parson."

Among his friends of the older generation, Charles Slattery held in perhaps highest admiration for qualities congenial to himself, William R. Huntington, rector of Grace Church, New York.

In the summer of 1909, he died and was buried from the Church of Our Saviour, Longwood. Bishop Greer and I went together to the funeral from Mt. Desert. We talked very little, and that about Huntington. On our return as we were crossing on the ferry to Bar Harbor, Greer suddenly broke the silence and said, "Well, Lawrence, and now what about Grace Church. Who is going to be the next rector?" I replied, "Of course I have no idea as to what sort of man they want, but if they want one to carry on the traditions and spirit of William Huntington they will call Charles Slattery." I surmised that Greer was thinking

along the same line, but he said nothing. And I heard nothing. Clearly others were thinking in the same way.

NOT ALL, HOWEVER. There was doubt or even consternation on the part of some. How could Dr. Huntington's place ever be filled?

My memory went back to the autumn of 1883 just after the consecration of Henry Potter as Assistant Bishop of New York. How could Dr. Potter's place in Grace Church ever be filled?

Upon Potter's suggestion, the cold New Englander from Worcester, the Rev. Dr. William R. Huntington had been elected and he had accepted. The Bishop wanted me to be vicar of Grace Chapel and assistant at Grace Church, and at his invitation I had come to look over the field and talk with him. It so happened that it was the very day before Dr. Huntington was to arrive and take charge. Staying at the rectory and meeting some of the parishioners, I could feel an atmosphere of doubt and distrust of Dr. Huntington's abilities to meet the complexities of the city of New York. On the next morning as my train to Boston slowed up and stopped at New Haven, I caught sight of Huntington's face in the train opposite, bound for New York. I have not forgotten its seriousness and its sadness at leaving his old parish in Worcester. Poor Huntington I thought. Laymen and women know little of the questionings, doubts, and moral courage of a clergyman entering upon new and untried responsibilities. Fortunately we do not hear all that is being said, but we can feel it. In a few months after the talk of Greer and myself, I received a letter from Charles Slattery saying that he had been called to the rectorship of Grace Church, New York. Although he wanted my advice, the tone of his letter made it characteristically clear that he was going to accept. Fortunately he did not hear what some people were saying; and he accepted with alacrity.

It does not become me to tell you who know so much better than I how completely Charles Slattery entered into the traditions and spirit of Grace parish, and how he carried on the work and worship which had been in charge of Potter and Huntington from glory unto glory.

You who were his parishioners would gladly tell me of the one hundred and one improvements and added beauties in the fabric of the church and its buildings, each expressing his study, care, and rare taste; you would speak of the beauty and reverence of the services, their liturgical enrichment, and their spiritual appeal. And there is not one of you who could not name some definite way or day when by a call, a passing word, a letter or a book, he had not given you comfort, cheer, and hope. Though he took special care to record dates of events, it was almost uncanny the way in which messages and mementoes came from him at just the right moment. As his friends in the ministry think of his pastorate here, we realize more fully than ever the richness, joy, and glory of a parson's life and service.

TIME forbids me to do more than mention his services to the national Church and the larger life of city, state, and country. In the creation of the Church Pension Fund and his service on the War Commission I know from my personal observation how he led Grace parish to the highest benefactions and support.

His books of biography, poetry, theology, and practical ethics, springing from a fruitful mind and everliving faith, and published at the rate of almost one a year, met the various needs of people and the problems of the day. His labors in the revision of the Prayer Book were heavy, and his presentation of the Report of the Prayer Book Commission to the House of Deputies and, three years later, to the House of Bishops, were masterful. His originality discovered a way of so selecting the lessons from Morning and Evening Prayer as to make the reading of the Scriptures more vivid and interesting to the average congregation.

When he was president of the Church Congress, that school of free speech, liberal thought, and Church loyalty, took on new life.

Hence, when Massachusetts undertook to elect a bishop coadjutor, it was natural that the diocese should turn to him who had been educated and ordained there, and who had been bound to it from youth by ties of affection and friendship.

And so in 1922, after 12 years of remarkable leadership here, he was consecrated bishop in Trinity Church, Boston, the church of his life-long hero and exemplar, Phillips Brooks.

During the eight years in which he was Bishop Coadjutor and then Bishop of Massachusetts he worked with the same tingling consecration and enthusiasm which had been his from boyhood. He took up the lines of work and organization as he found them, and carried them through to larger service.

The Church Service League, comprising representatives of all the leading organizations in the parishes of the diocese responded to his call. He sustained his life-long devotion to missions, and put his shoulder under the heavy responsibilities connected with their diocesan support. To his aid he called and organized a body of 225 laymen. He was keenly interested in young men, especially those who, whether in college or later, were moving toward the ministry; his note book carried ever growing lists of men and women for whom he had some special care or interest. And he was a pastor indeed to the clergy of this diocese.

His deep interest in Church Unity led him into close relations with leaders in other Churches, and toward a better understanding of each other.

He accepted calls for service in educational and charitable work, became an officer of Harvard, Wellesley College, Boston University, and other institutions; and to every office he gave of his time and thought.

The major part of his time and strength was of course given to the routine of his office, to visitations, confirmations, and preaching; into every one of those duties he gave himself with such intensity that one might have thought that each one was his last.

At the time of his consecration, the weak spot in the diocesan organization was the inadequacy of the Diocesan House. He set to work, and himself raised the funds for enlargement and radical changes; halls and rooms were added; where there was opportunity he gave a touch of dignity or beauty. He introduced an attractive chapel for the daily prayers of the workers, and on the top floor a beautiful library, where treasures could be kept, and reading and work carried on by students and clergymen apart from the distractions of parish house and the telephone.

ALL THESE THINGS he might have done, and yet have left the best part undone, the gift of himself in the name of his Master.

In a parish, even a great parish like Grace Church, his method of personal, very personal service was possible. But in the leadership of a great diocese, there are limitations to what a bishop can do. His heart may lead him on; the people like it, many demand it. He sees definite results. If, however, he is to continue to live, he must draw a line somewhere, and delegate certain parts of his work to others, even though they may not do it as well. Bishop Slattery could not bring himself to that. During every waking minute his brain, body, nerves, and sympathies were tense. It sometimes seemed as if he were consciously determined to give his life, whether short or long, in this intense personal service. And so in the space of the eight years of his episcopate, he gave himself and suddenly fell asleep.

OF LITTLE FAITH

I BREATHED a tired prayer
So faint with faith that there
Were no words said;
But swifter than a word
Could climb to Heaven, God heard
And comforted.

VIRGINIA E. HUNTINGTON.



Churchwomen Today

Ada Loaring-Clark, Editor

IN JERUSALEM a crowd gathered to inquire into the joy of a group of men and women and to investigate their excitement. The reason for the excitement they found to be: "This is God's doing and Jesus is alive." We know that to those men

Today's Call

and women He became all in all. He brought them faith; He filled them with hope; He gave them love until they were more than conquerors. So each one of us will find, in responding to The Call which has come to us, the "Purpose of God," and if we reinstate that purpose in every phase of life, we shall experience that peace and joy and hope that passeth all understanding which He alone can give.

MRS. RICHARD HUNTINGTON FRANCHOT of Grand Rapids, Mich., is among many who have written to me regarding the unification of women's organizations in the parish. She writes that her parish has just completed the necessary changes. "I am positive that any church that will adopt this plan, and try

Coördination

it for one year, will never go back to the old way. It needs a Key-Woman to head the executive committee, one who has time, tact, a love for the Church, and who is able to coöperate with all." This plan is much the same as the one we recently outlined. Nine standing committees take care of the work: Finance, House, Membership and Visiting, Hospitality, Education, Publicity, Social Service, United Thank Offering, Church Periodical Club.

From the increasing number of parishes and dioceses which are coördinating and unifying their organizations, I wonder if Miss Helen Brent, president of the Girls' Friendly Society, had not something similar in mind for national organizations, when she said, at a recent meeting of the executive board of the Woman's Auxiliary, that the Church's work cannot be done in separate, independent units, but needs increasing emphasis on the wholeness of the work. If we could coördinate and unify all the activities of Church women through their six national organizations, saving the functions on which each has placed special emphasis, it would give every woman fuller information as to the whole program of women's activities in the Church as well as relief from the financial strain each organization now experiences.

WE FIND OURSELVES in agreement with Mrs. A. R. Ingram, who, at the age of 84, has written her first book, *Towards Old Age*, which has been published by the Catholic Literature Association of Great Britain. Mrs. Ingram says: "It

To Those In Maturity

is not only bad but useless to be continually shocked because a fashion is novel, or to decry modern books because they are not written by the standard authors. If we are we are likely to be in a state of nervous antagonism to the contemporary world." She further says that "young people today are efficient, genuine, clever, independent in thought and action." Mrs. Ingram has no tolerance for the denunciation of young people because they will not follow the traditions of the past and customs which are venerable. Her advice is "to learn to give a welcome to all that is new and strange."

AT MUNISING, a small community of three thousand people on the south shore of Lake Superior, in the diocese of Marquette, a remarkable piece of work is being done by Deaconess Ormerod. About a year ago, this newly-graduated

What One Woman Has Done

young worker was sent by Bishop Ablewhite to St. John's Church. The missionary lives over 100 miles away and was able to visit Munising only twice a month. There is now a Church school of over 50. A class of 22 has been presented for confirmation and another class of 10 prepared. There is also a Young People's Fellowship with 25 members.

The Church and the Laborer

By an Unemployed Priest

THE PURPOSE of this article is to tell briefly what the ordinary working man says and thinks about the Church and the clergy as a whole. It is being written by a priest of the Church who is one of those who have no parish, and is at work with a construction crew under the C. W. A. It is known by the men of the crew that the writer is a priest without a parish so he is not working under false pretenses or in any sense spying upon the men of the crew.

There is a tremendous difference between being the rector of a parish and a worker on a construction crew, so vast a difference that it is hardly possible to make this contrast clear to the majority of people one sees and talks with.

By request, the writer is setting down a few of the impressions he has received, and also making comments upon some of the things he has heard and observed, in order that those who do not mix with the working man in the same manner which the writer does may know just what the ordinary worker says about the Church and the clergy; and also why the ordinary working man is not more interested in the work of the Church and does not more frequently attend the services of the Church.

To be perfectly frank, the ordinary working man does not have a very high opinion of the Church, and by the Church I mean organized Christianity. To be sure, certain of them do highly regard and prize the Church, but it is not the general opinion by any means. So far I have not met one single man who is opposed to the Church; they are indifferent to the Church.

They want a Church in the community in which they live, but they do not feel under any obligation to support that Church, and if you ask them why they have no answer to your question.

There seem to be three principal reasons for this indifference. First, I would say that it is lack of proper instruction regarding the Church. Secondly, they feel that the clergy are an entirely different class of men from themselves with whom they have nothing in common. And, thirdly, that the clergy as a whole are not in sympathy with the working men, but cater to the rich and socially prominent.

Let us take these up one by one. First, I said that they lack proper instruction as to the real purpose of the Church; how it came to be established here on earth; who was its Founder. And they have no conception at all of its great mission here on earth. To them the Body of Christ on earth is not a bit different from any other of the thousands of organizations; to be connected with if one so desires, or to be ignored without any reason for so doing. All of these can be traced, I think, to a lack of proper instruction regarding the Church.

Secondly: That the clergy are a different class of men from them with whom they have nothing in common. That the clergy are for the rich and those who oppose the working man and would if they could grind him down to a mere pittance for labor performed. They base this attitude upon the fact that many of those who do oppress the working man are prominent members of the fashionable churches and are socially prominent. They take a few isolated cases and draw the conclusion that all are of the same mould.

Thirdly: That the Church and the clergy are not in sympathy with the working man and they base this upon experiences they have had or their friends have had. Nothing would be gained by repeating these experiences. To them the clergy are inclined to be soft, lazy, and easy going. They say, "I am up and at work every day. I have work before the ordinary clergyman is even up. Then compare my pay with his." Then, too, they feel that the clergy have certain privileges extended to them which are not extended to working people whose income is far below that of the clergy. "Why, the clergy get a 10 per cent discount in stores where I could not obtain credit." One man told me, I cannot vouch for the truth of the statement, that a clergyman who officiated at a burial in a poor family sent the taxicab bill to the family, while one of

his poor neighbors lost a half day of work and gladly gave the use of his car without charge for the afternoon of the funeral.

If it were possible for the masses of working men to be properly informed as to the real purpose of the Church, and to be rightly informed as to the Founder of the Church, as well as to come into contact with many of those clergy who are in sympathy with the working man and have their interest at heart—then would organized Christianity be making a great forward step in the interest of the working men of this country.

I believe from observation, and from what I have actually heard, that the working men are not opposed to the Church, they are simply ignorant or misinformed as to the real purpose of the Church here on earth, and its divine mission. It is the task of the clergy and laymen and women of organized Christianity to make Christianity so attractive, and for the clergy of Christ to be so sympathetic, that the masses of the working people will be so attracted to Christ and His Church "that they will be compelled to come in." May the day be soon hastened when all men will realize that the Church was founded by a common laborer who was also the Son of God, and that "He came down from heaven for us men and for our salvation," and also that He established His Church here on earth where men dwell, for all men, in all places, for all times.

Bits of American Church-Lore

By the Rev. Edgar L. Pennington

THE REV. FRANCIS LEJAU, of St. James', Goose Creek, South Carolina, gives his estimate of the Indian's religious nature, in his letter of April 15, 1707, to the S. P. G.:

"The Indians I have conversed with do make us ashamed by their life, Conversation and Sense of Religion quite different from ours: ours consists in words and appearances, theirs in reality. I hope they will soon worship Christ."

THE REV. WILLIAM BLACK writes from Kickatan in Virginia, June 19, 1708, of his journey to America:

"By the Blessing of God we are now arrived here after a long and tedious Passage; there has bin such a Mortality on Board our Ship the Oxford that we have buried 30 men; & near 100 are dangerously sick. Mr Jenkins was sick almost six Weeks, but is now recover'd and as well as ever, as for myself, I have not had one hour of sickness since I left England, and seem to be cut out by Providence for any Country."

MR. ELIAS NEAU, a French merchant of New York, having accepted the appointment of the Venerable Society as catechist to the Negroes, conforms to the Church. He explains that He did not resign his post of elder in the French Church through any thought of gain, but on conviction. (Letter of November 6, 1704).

"I am entirely settled in the English Church, not upon ye Sole Account of being your Catechist, nor for any other worldly Object, but I have done it through a Principle of Conscience, because I find more Comfort in Celebrating ye Mysteries in yor Church and in Praying, I had Learnt in my Dungeons Part of the English Liturgy by heart, by ye means of a Bible that I had there, and to wch there was ye Comon Prayers annexed. I did my Devotions therewth night and morning in my Solitude. Thus I beseech you and ye whole Illustrious Society to believe that I have a very great Affection for ye Comon Prayer, and that it shall not be my Fault that ye Church is not establisht every where, according to the Directions that shall be given me concerning it."

FROM THE REV. JAMES HONYMAN, of Newport, R. I., September 28, 1747:

"A Gentleman of this Town has been pleased to Compliment It, with an offer of a publick Library to the value of Five Hundred pound Sterling, And it being plain to me, That the more Solid Learning is promoted, and the Understanding Enlightened, The more Sound Religion will prevail: I have Encouraged the Design to the best of my power, and am Chose One of the Directors. . . ."

The Prophets: Progressive Independents

By Henry A. Wallace

Secretary of Agriculture

IT HAPPENS, fortunately, it seems to me, that the Biblical record is heavily loaded on the side of the Progressive Independents. The fight conducted against the standpatters worshipping Baal and running their commercial affairs according to ancient Canaanitish traditions in its inward essence is as strikingly modern as that between the Sons of the Wild Jackass and Wall Street.

Of course today most people thoughtlessly look on such vigorous prophets as Elijah, Amos, Micah, and Jeremiah as respectable old grandfathers with long white beards. As a matter of fact they were as vivid as Senator Norris and at the time they made their pronouncements were as unpopular as the Senator in the Coolidge administration.

I am sure that if we had been trying to earn a living in one of the walled cities of Judah 620 years before Christ most of us would have been respectable worshippers of Baal, genuinely worried about the subversive tendencies of that fellow Jeremiah who was breaking down confidence and saying things that were bad for business. On the other hand, if in the time of Amos we had been watching sheep in the hill country of Gilead or Judah, most of us would have said, paraphrased into modern vernacular, "Old Amos is sure telling those crooked priests and business men where to get off. If he keeps it up he will stop foreclosures and maybe get us an honest dollar that will remain stable in purchasing power from one generation to the next."

Amos was a typical farmer disgusted with a commercial civilization that by deceit robbed farmers of their land and freedom. The first great reformer in history, he strode into Bethel strong in the insight which had come to him as he thought of the wrongs of that day. He gave expression to the oldest passages of the Bible.

Micah, another farmer, prophesied shortly after Amos in much the same terms, and he likewise had a supreme disdain for the regular "priests teaching for hire and prophets divining for money," who proclaimed that the Lord was with them and prosperity was just around the corner.

Isaiah seems to have been the first man in recorded history to meditate long and deeply about international relationships. Poor little Judah was in great danger of being overrun by either Egypt or Assyria, or both, and Isaiah, knowing the intense fear of his people, utilized this fear to speak of a greater force than foreign alliances. And so we have the first man saying with profound conviction that the day would come when there would be justice between the nations. In literally millions of hearts this vision still endures. Jeremiah apparently sprang of a priestly line, but no man ever denounced the priests and old-line prophets as vigorously as he.

The typical farmer on mortgaged land today sees things in almost exactly the same way as Amos. He knows the balances have been falsified by powerful selfish interests and that a terrible day of reckoning is coming to those who have profited at his expense. Undoubtedly, we also have today men in many cities of the land who, up to a certain point, are counterparts of Isaiah and Jeremiah. They perceive certain failures of this nation to adjust herself properly to other nations, but their suffering and the suffering of the people has not yet been sufficiently great to enable them to reach the intensity of insight which characterized Isaiah and Jeremiah.

THE ESSENTIAL PROBLEM of social justice, says Mr. Wallace, has changed scarcely at all since the time of Amos and other Old Testament prophets. ¶ This is an excerpt from a lecture by Mr. Wallace at the University of Chicago. He gave three lectures under the Alden-Tuthill Foundation, which is sponsored jointly by the Chicago Theological Seminary and the Divinity School of the University of Chicago.

The outstanding characteristic of the prophets which is lacking today is that intensity of conviction which enabled them to say, "Thus saith the Lord." Frankly, I see no reason why there should not emerge today men who are the modern equivalents of the prophets of old. It is not surprising while we were conquering this continent that we had so few leaders or spokesmen who in any way resembled the prophets. The problems of social justice previous to 1900 were not complicated in this country. There were plenty of grafters in high places, but their grafting did not press heavily on the people because there was always chance of escape to the free land of the frontier. But today we have the problem of learning to live with each other and with the rest of the world. The United States has not yet worked out any method for defining justly the relationship between the farmer, the laboring man, and the industrialist.

I trust that we shall never have to have a prophet like Elisha who stirred up Jehu to bloody revolution. And in this connection, it is interesting to note that Jehu formed a compact with the Rechabites, the Communists of that day. I trust that we shall not need Elishas and Jehus and Rechabites to cure the evils of this civilization.

CHILD LABOR

"He set a child in their midst. . . ."

WHEN a sunny head was pressed
In shy trust on His breast,
Did the small figure at His knees
Show Him, down the centuries,
Wistful eyes and faces dazed
With pain? I think His anger blazed
To see His loveliest vision grow
Into starved brain and shriveled bone.
When He heard the laboring
Of creatures born to play and sing,
Did He, their Brother, pace the hell
Where lonely children dwell?

"A little child . . ." Well, here we bless
Childhood with strange happiness:
Our factories turn out enough
Of mis-shapen, damaged stuff;
But honest men must gain their goal
At some small price—a baby's soul;
And mansions must some caves provide
Where blighted flowers hide.

Shut out the sunlight and the stars,
Shut in the captive, chain and bars;
Lest this dumb form at last arise
To meet the pity in God's eyes!

LOUISA BOYD GRAHAM.

UNLESS THE CHURCH stops this senseless mania of collecting pennies and starts collecting saints, it will die in the ruins of the world order that is built upon greed. That is why the Presiding Bishop's Call has startled and dumfounded so many, and awakened a new thrill of hope in so many others.

—Rev. Irwin St. John Tucker.

Inn or Stable?

By the Rev. Arthur G. W. Pfaffko

Rector, Church of the Transfiguration, Blue Ridge Summit, Pa.

THE WORLD has been a colossal Inn with no room for Christ the King of kings. There has been no earnest attempt to establish a Christian nation. International relations have been conducted with no serious endeavor of applying Christian principles. The method of settling disputes among nations, as evidenced in our time, cannot be reconciled with the spirit of the Prince of Peace. In our government, judging from the past, we cannot say room has been found for Christ; our leaders and representatives have not conducted it primarily with a view of evolving a Christian system. Expediency, not principle, has controlled our politics. We have had no room for Christ in the families of the land; religion in the home has been the exception. Big business and high finance have been dazzling Inns. The astonishing thing is that we Christians have accepted the *status quo* complacently. We have seen Christianity only to a certain point—a personal, compartmental thing, a Sunday affair.

In almost a year's time, a tremendous change has occurred in our national acting and thinking. It is difficult to see history in the making. People looking back will be able to see what far-reaching changes have taken place. Our government has set out to be a "Good Neighbor" as indicated in recognizing Russia and in Pan-American affairs. Surely these are Christian acts. The Secretary of State has recently promised that this government will not interfere with the internal affairs of the smaller nations south of us. A President prays privately in a Christian church before taking the oath of office and invokes the aid of Deity in his inaugural. He preaches a sermon on the "Abundant Life" to the Federated Council of Churches. The sum and substance of it is that this government will strive to share the abundant life with every man, woman, and child in the land. The Master said "I am come that ye might have life and that ye might have it more abundantly." On Christmas Day the President pleads with his people, "Thou shalt love thy neighbor as thyself," and grants amnesty to hundreds of forgotten men, political prisoners, who for various reasons could not tolerate the last war. Here is the advent of a New Deal in government. If Christians do not respond to such leadership, what then? Leaders have appeared on the horizons of nations who could find no room for Christ. The early Christians could not follow Nero or Diocletian and their like. American Christians, no matter what party affiliation, should follow a leader who dares to be Christian, who dares to apply Christian principles in government and social relationships.

America is in a position to do more for Christ than any nation in the world. If we endeavor to take Christ into our politics, our economic system, and every phase of our national activities, we can crown Him king of democratic government. That things will not be as they were is evident. In the world we have the Bolshevik, the Fascist, and the Nazi; the Christians of this nation have the opportunity of establishing the Kingdom of God. Will we grasp it and be the first to do so? Recent happenings have pointed that way. Pray, we must, that we have the leader in the making. We must demand such a one. Regardless of denominational lines, we must insist upon Christian solutions and policies in economics and government. We have been ruled by organized minorities and lobbyists; the time has come for concerted Christian rule. Daring to be branded as pacifists, we must wage incessant war against war and battle for peace. Daring to be called Socialists or "Reds," we must work for equity and justice in our economic system. Daring to be labeled internationalists, we must recognize the sanctity of other peoples and their rights. Daring to be called the enemies of the state as were the early Christians by the self-styled guardians, we must work for the good of our country as God gives us light. The good American will turn out to be the Christian. The Eastern nations have been reluctant about taking Christ in after looking at the rule and conduct of the so-called Christian nations of the West. We can make this country the Stable into which the Christ Child is reborn and so lead the na-

tions of the world under the star of Bethlehem to Christ. God make us a Stable that He may come in. Democracy is at the cross-roads. Now is the time to work as never before for the Kingdom of God and His righteousness in the heart of democratic government and save it, because fundamentally it is government of the people, for the people, and by the people.

The Family Problem

By the Rt. Rev. C. E. Woodcock, D.D.

Bishop of Kentucky

AMONG THE SERIOUS matters that confront us today is the family problem. "The weakening of the Christian belief and the disintegration of the family seem to be mutually involved together. Here the Christian faith is on trial at the very heart and nerve center of the world's ethical and religious problem." The family is the unit of state and the school of civic virtues, whatever, therefore, affects the ethic and integrity of the family undermines the foundations of the state and imperils civilization.

The home is the nursery of the Church and wherever the home is disrupted the Church loses her hold on many of her children. The ease with which divorce is obtained, and the frequency of it, followed by marriage which again is dissolved and another marriage contracted, is rapidly destroying the family ideal in many instances and becoming an alarming menace to society. The theater, the movie, and modern literature have done much to break down the seriousness and sacredness of marriage. Wherever there is this deplorable lack of ideals there remains little hope of the integrity and stability of the family.

In the effort to preserve the permanence of the family we have to contend with divorce courts that have scant respect for the religious standard of marriage and this attitude is one of the chief factors in weakening the teaching and discipline of the Church. The courts fail to see that in weakening the allegiance they are at the same time weakening the ties of civic allegiance. Much of the gangsterism and crime can be traced, no doubt, to families to which the courts have given easy divorce. Where there is no reverence for the sanctity of the family, there will be no respect for law. It is this sorrowful loss that accounts for the impermanency of too many households.

If the world is to recover moral mastery, it must begin in the home. It is here that Christianity has her great opportunity and trust. The Church has shown her awareness of this problem and provided that those who seek holy matrimony shall first be carefully instructed in its sacred and binding nature. To be neglectful in this serious matter is the violation of a trust which the Church has committed to her clergy.

The German Religious Situation

(Continued from page 592)

some months ago. But the same reasons which persuaded the ecumenical groups meeting in Europe last summer to remain in fellowship still hold and private advices from the opposition groups in Germany indicate their conviction that such a break would do more harm than good. There is always the danger that our action shall be taken on the basis of inadequate or misrepresentative information. To take a single outstanding illustration: it has been widely stated throughout the press of America that Karl Barth had been dismissed and the conclusion drawn that he was therefore out of the German Evangelical Church. Direct cable inquiry from my office to the Church headquarters in Berlin elicited the information that this was not true and Karl Barth is still a professor at Bonn. It is worth emphasizing that those in opposition to Hitlerism in the Church regard the defeats which their efforts have sustained only as unsuccessful skirmishes. The main campaign goes straight forward, sustained by the faith and hope which carried the early Christians through the Roman persecutions and will yet carry the German evangelical churches through to victory.

Canons on Ordination and Preparation

By the Rev. William L. DeVries, D.D.

Canon of Washington Cathedral

REQUESTS have come in from some quarters to the Commission on the Ministry for a simplification and condensation of the canons that deal with ordinations and the preparation of applicants for deacon's and priest's orders. Under the

system that has gradually grown up under the legislation of our Church there are some eight routes into the ministry: for college graduates; for non-graduates; for older men; for localized candidates; for ministers from bodies whose orders we do not recognize; from bodies in communion with us and their orders recognized by us (*e.g.*, England, Canada); from bodies whose orders we accept, but are not in communion with us (*e.g.*, Rome).

Adding to these those who ask for dispensation in Latin or Greek, or both, the whole situation becomes very complex and intricate. It could be somewhat simplified by abolishing the provisions for dispensations, and for older and localized candidates, but the others are all necessary, of frequent occurrence, and bring us valuable ministers. And the sober judgment of the Commission on the Ministry, acting after broad inquiry all over the land, and after studies and discussions extending through a series of years, confirmed by large votes in both houses of General Convention as recently as 1919, is that the provisions for dispensations, and for older and localized men, are required to meet conditions in various portions, dioceses, and districts of the wide and differing areas served by our Church. And certain bishops find that thus they procure useful men for mission stations and rural regions, which would otherwise be uncared for.

The canons therefore, in that they provide for many conditions, are necessarily complex and extended, though a special committee of the commission gave close care to their condensation and simplification, and succeeded in making large reductions in their present form as compared with the original propositions.

Furthermore the commission, realizing the problems of their application, and the inevitable intricacies of the digest of the canons, prepared concurrently and published what they modestly called a *Guide for Candidates*, but it is in fact most serviceable for bishops, standing committees, examining chaplains, deans, professors, and pastors in leading applicants from postulancy to priesthood. It also contains all the canonical forms of report and certification. This is published by the Morehouse Publishing Company at 75 cents per copy.

Its value is shown by a recent incident. A presbyter prominent in General Convention tried to work out the route into our ministry of a minister of light, leading, and learning, from another Christian body, whose orders we do not accept. He called to his aid a layman expert in the canon law. They took two or three hours of work on the canons, and even then were uncertain of all their results. They had forgotten the *Guide*. They were reminded of it. In five minutes every point was made clear. And if they had used it *ab initio* ten minutes or even less would have sufficed to solve the problems.

The present canons of ordination, be it remembered also, were the work of men of such wisdom and expertness as Bishop Hall of Vermont, Dean Bartlett and Professor Lucien Robinson of Philadelphia, Dean DeWitt of Chicago, Dean Fosbroke of New York, Dean Wells of Sewanee, Dean Powell of California, and their work, in substance and form, it would be difficult to mend or improve. And in the opinion of the writer of this explanation this is no time for canon-tinkering, but for whole-

REASONS why this is no time for "tinkering" with the canons as to ordinations are here presented by the vice-president of the National Commission on the Ministry, at the request of the executive committee of the commission.

hearted and whole-time labor upon the Church-Wide Endeavor, and like vital, human, and present tasks, to which our Presiding Bishop has summoned us in his clarion call.

It may be added that if all concerned will use the pamphlets

published by the National Council on these subjects, as well as the *Guide*, the path of the candidate will be plain and readily followed.

The chief of them (all to be had at The Book Store, 281 Fourth avenue, New York City) are: *Syllabus of Theological Studies and Examinations*, Bulletin 48; *Theological Text Books*, Bulletin 66; *Rules for Board of Examining Chaplains*, Bulletin 59.

Two Ways of Life

By the Rev. William Porkess, D.D.

Rector of St. Stephen's Church, Wilkensburg, Pa.

THE WAYS OF LIFE are many and different. No thoughtful observer can fail to realize this fact in an increasing degree. Though these ways are many, they can be reduced to at least two in number, when we examine where they lead to—their objectives. There are those ways which point clearly to the glory of God, and those definitely indicating the sole interests of man—of ourselves.

Shall we briefly consider two ways of life? They are both in the same glorious direction. God is always first, and this means man—ourselves—must be second. The order is not man and God, but rather God and man. These two ways of life, that have been selected, are strikingly suggested in passages of Scripture, widely apart, as far as historical setting is concerned, and yet wonderfully harmonious. So much so that they both might just as well have been penned the same day. The harmony is established because God is the center of each. The first passage consists of the Psalmist's words, "I will pay my vows unto the Lord in the presence of all His people" (Psalm 116:16). Here we see, with marked clearness, the way of obligation, directing toward God's glory as the objective. The second passage we find in the words of St. Paul, "By the grace of God I am what I am" (I Corinthians 15:10). This is but announcing, very positively, the way of self-effacement. No man can pay a vow, where God is mainly involved, and avoid personifying self-effacement. If this be the case, then two ways of life, that we are now considering, are related, and therefore in the same direction.

Obligation! What a word! How much neglected by the many! May not this be the reason why a large number of people never find their niche—never experience working out a life to the glory of God?

Are we walking in the ways of life, that clearly indicate to those who see us most, obligation and self-effacement? Are we courageous enough to make vows unto the Lord, and eager and humble enough to allow His grace to eliminate man's estimate of his own ability, and place in fuller light a superior, the power of God?

THE CHURCH's course is plain. It must abandon fear as a motive to make men good, it must disentangle itself from the evils of the present world order, and it must touch the hidden springs within man's spiritual nature which will release his powers for seeking God and the good.—*The Oregon Trail Churchman*.

Books of the Day

Rev. William H. Dunphy
Editor



VITAL CONTROL. By Lynn Harold Hough. Abingdon. 1934. Pp. 260. \$2.00.

THE DEATH of the late Irving Babbitt was a source of deep distress to those who cared about the future of Humanism in America. There seemed to be left almost no Moses to lift up his wand and put to rout the horde of pseudo-Humanist insects who were devouring the land. Dr. Hough's book proves that there are still those who are capable of carrying on the great tradition to which Babbitt consecrated his life, of uniting it with the basic Christian tradition, and of giving to the result clear and graceful literary expression.

Dr. Babbitt's students will remember how often the words *frein vital* (vital control) were on his lips as a counterpoise to the expansive *élan vital* (vital impulse) of the Romanticist, and they will find in these pages a not unworthy expression of this conception—which is far from a sterile negation—of the master's. They will find too a noble tribute to that noble spirit, all too little appreciated during his life, while the literary pygmies received the plaudits of the half-educated intelligentsia. Dr. Hough criticizes some of the shortcomings of Dr. Babbitt—his lack of sympathy with the social movement, or again with the real insight possessed by some of those who might be classed as Romanticists, and the like—but he sees too his greatness. He recognizes, moreover, that "while Professor Babbitt did not directly uphold the cause of religion, his best students were inclined to take religion very seriously." One wishes that he had enlarged upon this topic at greater length. He pays a deserved tribute also to Dr. Paul Elmer More, who has proved anew that "the royal road from Humanism to religion has always been by way of Platonism." The book abounds in striking epigrams, embodying keen insights such as this: "In eighteenth century Deism you have the resurgence of Humanism with all the Platonic windows and doors tightly closed."

Dr. Hough demonstrates that true Humanism and true religion belong together. And he has given us in this work a notable example of Christian Humanism, which, in his own words, "sees the wonder of the human just in its capacity to receive and to express the divine." He is loyal at once to his master and to a Master greater than he.

W. H. D.

REFLECTIONS ON THE END OF AN ERA. By Reinhold Niebuhr. Scribner. 1934. Pp. 296. \$2.00.

THE NEED for something far more profound than the easy-going, sentimental, optimistic liberalism (whether in religion or politics) for the rebuilding of a shattered world, is the keynote of these reflections. Dr. Niebuhr is too intelligent a man to accept the inane dogma of natural human goodness, the fatal heritage of Jean Jacques Rousseau, and the cornerstone of modern liberal bourgeois society. He is aware that we need a much more radical orientation politically and a much more conservative one religiously than those which have dominated the era which is now passing. At the same time, he recognizes the dire threat to priceless and hardly won values—such as the unique worth of the individual—inherent in Communism of the Russian type, with the accompanying resurgence of barbarism, and he finds serious difficulties in the way of accepting the "mythology" of Christian orthodoxy.

As in his former books, the author sees the need of a much more generous application of reason to the problems confronting us, together with the need of something that goes deeper than reason. He appreciates the real merits as well as the vices of the order that is now dying, and devotes an interesting chapter to The Virtues of a Bourgeois Civilization. There is profound truth and insight in his comparison—which is mostly contrast—of Christian and bourgeois individualism. The element of moral pessimism, based on a true estimation of the anarchic

forces which express themselves in human life, distinguishes the former. But it is not so clearly recognized by the author that Christian individualism not only recognizes man as an absolute form but also gives to that form an absolute content—through union with God in Christ—lacking which modern individualism has been but a poor auxiliary, and often a bitter foe, to individuality. Had he reckoned sufficiently with this fact, and its deep significance, he might have seen something more in the despised "mythology" of the orthodox. Short of this absolute content—accessible in the God-man—the supreme worth of the individual, and the possibility of rearing a society which recognizes and embodies this worth, must always remain precarious. And the passivity with which Christians have all too commonly accepted political and social injustices, is no necessary consequence of their faith. It is to be hoped that the clear sighted vision of the author, which has led him to perceive the utter bankruptcy of liberalism, and the vital treasures conserved in Christian orthodoxy, may yet lead him to see the inseparable and inner connection between these treasures and those divinely revealed dogmas, realistically conceived, which at present he dismisses as mythology.

W. H. D.

MARY OF NAZARETH. By Mary Borden. Doubleday and Doran. 1933. Pp. 300. \$2.50.

FAR TOO OFTEN, when a novelist ventures into Christology, the amateurish crudities evoke the reader's yawns at the outset and groans at the end. This important book is different. There are indeed some gawky blunders, but these are few. Our able authoress, in describing the household at Nazareth, would have strengthened her pages by following a giant in scholarship, like Lightfoot, instead of some of the comparative pygmies whose names are listed in her bibliography. The final chapter, about Calvary, is weak, and is blemished by some impossible negatives. It quotes only two of the seven sacred words. St. John's Gospel is sometimes quoted, and again is ignored. The Resurrection is accepted, yet the main story describes only a purely human life. Despite these and other needless faults the book is valuable, reverent, most impressive, and at times thrilling. It should be widely read. The familiar Gospel incidents are orchestrated with surprising richness. But why will not these gifted writers grasp "the truth, the whole truth and nothing but the truth," when attempting to describe our God and Saviour Jesus Christ?

JOHN HENRY HOPKINS.

NEW HORIZONS by John Edgar Park (Wheaton College Press, \$1.50) is a group of very delightful addresses given in a college chapel. They are written in a breezy and charming style, richly spiced with humor. One of the best of them is on The Liberal Mind. "Some people think that if you do not believe very much you are a liberal. 'I do not believe in Santa Claus or in God or in miracles. Therefore I am a liberal.' But the devil can always beat you at that game because the devil does not believe in anything—and yet he is the most bigoted and narrow-minded person in the universe."

IN Our Starving Libraries, R. L. Duffus (Houghton, Mifflin, \$1.25) calls attention to one of the striking ironies of the day. At the period when the American people have had more time than ever before to read and with more splendid library buildings and staffs, the book items in library budgets have been the first to be cut and in many places entirely eliminated. How is a library to be kept up without books? How are a people to gratify their desire to read if there are no books? Mr. Duffus does not attempt to answer these questions confronting the libraries and their trustees—but he does a helpful piece of work in describing this modern anomaly.

C. R. W.

CHRIST IN THE SILENCE, by C. F. Andrews (Abingdon. Pp. 299. \$1.50), deals with the Christ in the inmost heart. The writer has steeped himself in the thought and spirit of the Fourth Gospel. The jewels of "the spiritual Gospel" recover their lustre for us in these meditations, which are to be recommended for Lenten reading.

OUTLINE ADDRESSES FOR THE THREE HOURS DEVOTION, by Marcus Donovan (Morehouse. 1934. 85 cts.), contains many suggestive thoughts which should prove helpful at this season. A rich store of reading and reflection lies behind it.

NEWS OF THE CHURCH

Priest-Artist Does Church Wood Work

All of Carving, With Exception of Statues, in St. Matthew's, Moravia, by Rector

(See Cover Photo)

MORAVIA, N. Y.—All the carved work in St. Matthew's Church here, with the exception of the statues, was done by the rector, the Rev. W. S. Stevens, in his shop in Moravia.

The interior of the church is considered unusually beautiful, with Fr. Stevens' work of a quality equal, or superior, to that of most artists who have given their time exclusively to their work.

The material used was native red oak, finished only with oil, with no coloring or polish applied. The chancel work is not all completed, but Fr. Stevens plans to finish it in the near future.

The statues are all from Hans Mayr of Oberammergau, done in oak wood and not polychromed, but just finished in the natural wood.

Los Angeles Cathedral Receives Chapel Legacy

LOS ANGELES—A legacy soon to be available will make possible the building of a much needed chapel in the patio of St. Paul's Cathedral. It is planned to erect a building which will care for a congregation of 150. The chapel will be a memorial to the late Mr. and Mrs. Melmon L. Fletcher.

150 Confirmed at Colored Church

NEW YORK—One of the largest classes to be presented in the diocese this year was confirmed at St. Martin's Church in Harlem by Suffragan Bishop Gilbert of New York February 11th. There were 100 children and 50 adults in the class, which was presented by the minister in charge, the Rev. John H. Johnson, of the City Mission staff, under the direction of which St. Martin's is maintained. This is the sixth class to be confirmed since the establishment of this parish in 1928. The total number confirmed in the six years is 800.

212,000 Visit Cathedral In Washington Past Year

WASHINGTON, D. C.—More than 212,000 pilgrims and worshippers representing all states of the Union and many foreign lands were actually counted entering the Washington Cathedral last year.

1,196 Parishes Order Materials After Call

NEW YORK—The Presiding Bishop informed the National Council at its recent meeting of the Call issued by him to introduce the Church-Wide Endeavor and added that by February 21st, a month from the day the Call was issued, orders had been received for 20,000 copies of the Message, 80,000 of the Call, 325,000 enrolment cards, and 338,000 copies of the Message in Brief. These orders came from 1,196 parishes. The Presiding Bishop said further that no extra appropriation had been necessary for this material, the expense being borne by discretionary funds.

Canon Streeter to Give Hale Sermon March 26th

English Author's Subject is The Church and Modern Psychology

EVANSTON, ILL.—Canon B. H. Streeter is to deliver the 1934 Hale Sermon the evening of March 26th in the Anderson Memorial Chapel, Seabury-Western Theological Seminary, Evanston. This is the 19th sermon in the series established by the Rt. Rev. Charles Reuben Hale, D.D., and given annually at Seabury-Western.

Canon Streeter's subject is The Church and Modern Psychology. He is a world-renowned scholar, having written a number of outstanding books in several different fields. His volume *The Four Gospels* is one of the two or three most important works on the New Testament published in this generation. His book *The Primitive Church* has thrown a flood of new light upon the origin of the Christian ministry. His Bampton Lectures, *The Buddha and the Christ* is an important study of Hindu and Christian religions.

Canon Streeter has recently been made Provost of the Queen's College, Oxford, England, where he has taught for a number of years. In the course of his visit to America he is to lecture at Union Theological Seminary, New York; Colgate-Rochester Seminary, Rochester, New York; the Harvard Divinity School; and Seabury-Western Theological Seminary.

He is also addressing the Chicago Sunday Evening Club the evening of March 25th.

Priest Injured in Collision

LOS ANGELES—The Rev. George C. Rafter, vicar of the missions in the San Fernando Valley, was seriously injured February 16th, as he was driving to the mission at Tejuanga. While crossing the main highway his car was stuck by another automobile. His leg and several ribs were broken.

Misuse of Funds Blamed for Deficit

Rev. C. Leslie Glenn Charges Money Given for Missions Fails to Reach National Council Offices

NEW YORK—The Rev. Leslie Glenn, rector of Christ Church, Cambridge, Mass., preaching to the Young People's Fellowship of Greater New York the evening of February 25th, at a special service in St. Bartholomew's Church, declared that one of the chief reasons for the deficit at the National Council is the misuse of the funds contributed by Church people for missions.

MUCH MONEY NEVER RECEIVED

Much of the money given specifically for missions never reaches the Church Mission House, he said. Parishioners pledge a definite amount for missions, and actually put it in the red half of the envelope every Sunday and place it in the alms basin with their own hands. They think that they are doing their share in maintaining the mission work of the Church. What happens? The parish needs the money for its own budget; and, incredible as it may seem, parish treasurers simply use it to meet current expenses. Worse still, if the money contributed for missions does get to the diocesan treasurer, it does not always get from him to 281 Fourth avenue. The diocese needs it, and it actually uses it.

"UNFAIR TO MISSIONARIES"

The Rev. Mr. Glenn went on to say that it is cruelly unfair to missionaries in the field to cut their salaries without warning, and unjust to cut the budgets of missionary bishops with such short notice. Yet what else can the National Council do? Money cannot be appropriated unless it is in hand or in sight; the pay-as-you-go rule forbids it. The blame rests upon those persons who do not send the missionary money where it belongs, who use it for purposes for which it was not given.

All parishes or dioceses do not err in this way, the Rev. Mr. Glenn qualified. The majority do not. But quite enough do to affect seriously the funds coming into the Church Missions House. He urged the young people to find out what their own parishes are doing about it.

The Rev. Mr. Glenn spoke also of the great need for college pastors.

44,000 Copies of Lenten Manual Are Distributed

CINCINNATI—In coöperation with the Church-Wide Endeavor, 18,000 copies of Bishop Hobson's daily manual of devotion for Lent were distributed in Southern Ohio. Calls from 10 other dioceses totaled 34,000 copies.

Huge Lake Under London Cathedral

Borings Reveal Extent of Body of Water; "Sacred Zone" Around Edifice is Asked

LONDON—When Sir Alexander Gibb and Ralph Freeman, the engineers engaged by the Dean and Chapter of St. Paul's Cathedral, made their report to the Corporation of London suggesting a "sacred zone" around the edifice, they made no mention of a most remarkable discovery they had made while boring under the foundations. Their secret supplementary report did.

Borings have now been made in other places—as far north as Newgate and Angel streets, as far south as Queen Victoria street, west to Old Bailey and Ireland Yard and east to Friday street, all confirming the discovery.

This is nothing less than that a lake of water lies under the heart of London at 30 feet below the ground level, with a maximum depth of 15 feet between Pater-noster Row and St. Martin Le Grand, 10 feet north of Ludgate Hill and a minimum of five feet under St. Paul's and the region east, including Friday, Watling, and Cannon streets, while from Queen Victoria street south to the Thames there appears to be no subterranean water at all. The area of maximum depth is 180,000 square feet, and the whole lake is estimated at three-fifths of a square mile.

The supplementary report is said to be the principal reason on which is based the petition to the corporation for an area around the cathedral that shall be free from heavy buildings and comparatively free from traffic.

C. M. H. Leads Work

CHICAGO—Announcement that the Church Mission of Help has been designated by city and state welfare authorities to act as the city-wide agency for caring for unmarried mothers was made by Mrs. Theodore W. Robinson at the annual meeting of the organization. This action, said Mrs. Robinson, is in effect acknowledgment of C. M. H. as the only organization recognized as capable of handling this difficult phase of the present emergency situation. Because of unemployment, poverty, and present laxity of morals, illegitimacy has grown by leaps and bounds, Mrs. Robinson said in her annual report as president. She was reelected to the presidency. Other officers named were: honorary president, Bishop Stewart of Chicago; vice-president, Dr. Charles L. Street; secretary-treasurer, Mrs. Homer W. Bang; chaplain, Dr. Duncan H. Brownie.

Observes 20th Year as Rector

BINGHAMTON, N. Y.—Parishioners and ministers of this vicinity attended a reception at the Christ Church guild hall February 26th in honor of the 20th anniversary of the rectorate of the Rev. Theodore J. Dewees.

Trinity School, New York, To Celebrate 225th Year

NEW YORK—Trinity School for Boys is 225 years old this year and will celebrate the anniversary with a series of appropriate events. Plans are being made for special services and for a general reception and an alumni dinner. The rector of the school, the Rev. Lawrence T. Cole, D.D., who is celebrating his 35th year as its rector, will be chairman of the committee to be appointed to carry out the anniversary arrangements.

Trinity School was founded in 1709 by the S. P. G., and was maintained in connection with Trinity parish until 1806. It was originally conducted in the tower of Trinity Church. In 1893, after several moves uptown, the school went into its present buildings at 139 West 91st street, provided by the trustees.

Bishop Sherrill Among Group Considering Crime Situation

BOSTON—Bishop Sherrill of Massachusetts and the Rev. Dr. Samuel A. Eliot of the Unitarian Church represented religious interests at a meeting of 50 leading citizens February 27th, held at the call of Herbert C. Parsons, Commissioner of Probation.

The conference tried to answer questions raised by the present situation when crime has put organized society on the defensive. Of the three murderers executed recently at the Charlestown State Prison, the oldest was 24.

St. Paul's Church, Troy, Preachers

TROY, N. Y.—Preachers at the Lenten noonday services in St. Paul's Church here are the Rev. Laurens MacLure, S.T.D., rector emeritus of Grace Church, Newton, Mass.; the Rev. L. G. Morris, D.D., rector of Calvary Church, Germantown, Philadelphia; the Rev. F. R. Godolphin, rector of St. Andrew's Church, Richmond, Staten Island; Bishop Moreland of Sacramento, retired; the Rev. G. O. Ekwall, rector of Christ Church, Waltham, Mass.; the Rev. G. A. Carstensen, D.D., rector emeritus of Holyrood Church, New York; the Rev. Herbert Parrish, D.D., lecturer in Trinity College, and chaplain general of the Confraternity of the Mystical Life; and the rector, the Rev. Tage Teisen.

Grace Church, Utica, Preachers

UTICA, N. Y.—Lenten preachers at Grace Church, Utica, are as follows: the Rev. Harold Sawyer, rector; the Very Rev. Kirk B. O'Ferrall, dean of St. Paul's Cathedral, Detroit; Bishop Fiske of Central New York; Suffragan Bishop Gilbert of New York; the Very Rev. Samuel W. Hale, dean of St. Paul's Cathedral, Buffalo; the Rev. Murray Bartlett, president of Hobart College; and the Rev. Paul Olver, rector of Zion Church, Rome, N. Y.

Bishop's Pence Campaign in Springfield

SPRINGFIELD, ILL.—The Bishop's Pence campaign has been launched in the diocese of Springfield under the management of the Rev. H. L. Miller.

Bishop of Chicago Ridicules Questions

Holds Contents of Questionnaire From Northwestern Professor No Tests of Modernism

CHICAGO—The recent questionnaire issued by a professor of Northwestern University dealing with a literal belief in a burning hell, the verbal inerrancy of the Holy Scriptures and the creation, is ridiculed by Bishop Stewart of Chicago, in a statement published in *The Diocese*.

"It is simply incredible that such questions should be offered as tests of modernism," says the Bishop. "They have nothing to do with what is technically known as modernism. One does not go about hoarsely and excitedly and modernistically announcing that the world is round and not flat. One does not toss back and forth at night feverishly asking whether he dare accept the new theory of Copernicus that the sun moves."

"We have always supposed that intelligent persons could accept their Lord's teaching about hell as about heaven without accepting the poetical scenery of sulphur and smoke on the one hand and pearly gates and golden streets on the other. For the past 50 years or so no intelligent clergyman of the Church has held a theory of verbal inspiration of the Scriptures. And no one with even a whiff of theological learning confuses the cosmic significance of the Eternal Logos with His mission as the Incarnate Jesus of Nazareth born of the Virgin Mary. Nor has the Church with its theories of the *poena sensus* and the *poena damni* ever dogmatized on the character of infernal combustion."

"The answers to these questions do not touch the question of modernism which as even a first-year theological student knows cuts far deeper into the doctrinal vitals of Christianity."

Results of the Northwestern questionnaire were widely published in the press.

Rev. A. E. Baker Speaks in Philadelphia

PHILADELPHIA—The Rev. Albert E. Baker, vicar of the Church of St. Michael-Belfry, York, and visiting lecturer at Berkeley Divinity School, New Haven, Conn., recently addressed a meeting of the Clerical Brotherhood here on The Gospel for the Present Age. He also was the supper guest and speaker at a meeting of the Church Club. He addressed the members and their friends on Christianity and the New Deal.

Goodwin Plan Criticized

KANSAS CITY, MO.—At a recent meeting of the Kansas City Ministerial Alliance the subject of the Goodwin Plan was presented and discussed, resulting in a resolution being offered. The resolution contained no reference to the Goodwin Plan, but the method of raising money by commercial methods was condemned. It is known that the action of the Ministerial Alliance has caused the suspension of such activities on the part of several churches, after the plan had been practically adopted.

Six State Flags Given to Cathedral

**Bishop Freeman of Washington
Receives Banners in Formal Ser-
vice February 25th**

WASHINGTON, D. C.—The official flags of six states were presented formally to Washington Cathedral February 25th, and were received by Bishop Freeman of Washington.

The new banners will take their place with 21 other flags of commonwealths and patriotic societies which hang from the Triforium Gallery 50 feet above the floor in the Great Choir.

The list of latest donors of flags to the Cathedral is announced as follows:

The Massachusetts flag was presented by Mrs. C. C. Williams of Washington in memory of her parents, the late Senator Henry Cabot Lodge and Mrs. Anna C. M. Lodge.

The Rhode Island flag was presented by Mr. and Mrs. Arthur B. Lisle of Providence in memory of their children, Whiting and Hope Lisle.

The West Virginia flag was presented by Mrs. Guy D. Goff, in memory of her husband, the late senator from that state.

The Georgia flag was presented by Robert C. Alston in memory of his uncle, Robert Augustus Alston, who served as adjutant general of John H. Morgan's cavalry in the Confederate Army.

The Wyoming flag was presented through the efforts of Frank C. Mondell and Mrs. Mondell "in recognition and in honor of 50 years of faithful service by the Rev. John Roberts, D.D., LL.D., pioneer missionary among the Shoshone and Arapahoe Indians."

The Oregon flag was the gift of the Portland Chamber of Commerce.

Rev. W. L. Ribble Editor Of "Virginia Churchman"

STANDARDSVILLE, VA.—The Rev. W. L. Ribble, in charge of district six, archdeaconry of the Blue Ridge, has assumed the editorship of the *Virginia Churchman*.

Training School for Californians

SAN FRANCISCO—During Lent, under the direction of the diocesan department of religious education, a training school for Church school teachers and others is being held at Trinity Church on Monday evenings. Courses are being given by the Rev. K. L. A. Viall, S.S.J.E., and Mrs. J. E. Adams. Every Thursday at 4 P.M., Bishop Parsons of California is giving readings from the prophets at Grace Cathedral.

Special Speakers in Detroit

DETROIT—Special speakers at recent Lenten services in St. Thomas' Church, Detroit, included the Rev. R. S. Hannah, retired, a former rector of the parish, and the Very Rev. Kirk B. O'Ferrall, D.D., dean of St. Paul's Cathedral, Detroit.

British Museum Raises More Than Half of Fund Sought for Sinai Codex

LONDON—In the less than two months since the British Museum appealed for £50,000 for the Sinai Codex, Biblical manuscript bought from Russia, £26,300 has already been received, apart from sums promised.

The amount placed in the collection box beside the manuscript is now £1,472 from pennies upward.

No Change in Canvass Date is Recommended

**National Council Committee Reports
Only Seven Bishops for Change**

NEW YORK—A National Council committee, appointed to study the question of a change in the time of the annual Every Member Canvass, recommended to the National Council at its annual meeting that no change be made.

The report was accepted and the committee discharged. The report was as follows:

"Your committee on the question of change of time of canvass has given careful consideration to the subject. The chairman has communicated with all the bishops of the Church. He has received replies from 50 bishops expressing not only their own views but in most cases those of their associates as well. Forty-three of these vote in favor of the present plan, seven favor a change to pre-Lent or post-Lent. Your committee therefore begs to report that no change be recommended."

Western North Carolina Delegates

ASHEVILLE, N. C.—Clerical deputies to the General Convention, recently elected at the annual convention of the diocese of Western North Carolina, are the Rev. Messrs. George F. Rogers, Asheville; J. Preston Burke, Hendersonville; Albert P. Mack, Rutherfordton, and C. P. Burnett, Tryon. Alternates: the Rev. Messrs. LeRoy A. Jahn, Morgantown; Arthur W. Farnum, Asheville; P. S. Gilman, Gastonia; S. B. Stroup, Hickory.

Lay deputies: Haywood Parker, Asheville; W. L. Balthis, Gastonia; S. Seavitt, Asheville; Dr. Charles H. Cocke, Asheville. Alternates: H. V. Smedberg, Brevard; G. A. Thomason, Asheville; M. H. Yount, Hickory; C. W. Campbell, Asheville.

Delaware Leaders Hear Dr. McGregor

WILMINGTON, DEL.—The Rev. Dr. D. A. McGregor, executive secretary of the department of Religious Education, spent February 5th with educational leaders in the diocese of Delaware.

St. Barnabas Guild Unit at Cathedral

MARQUETTE, MICH.—A unit of the St. Barnabas Guild has been started at St. Paul's Cathedral here under the leadership of the Very Rev. Maurice Clarke.

Present Quota Plan Endorsed by Council

**Report of Committee Adopted and
to be Recommended to General
Convention**

NEW YORK—Continuance of the present quota plan for the next triennium is being recommended to the General Convention by the National Council.

The National Council, at its February meeting, adopted the recommendation of a special committee to this effect.

Requests from dioceses and missionary jurisdictions for adjustment of quotas would be considered by the National Council.

A recommendation is made that the General Convention include in its total of distributable quotas a sum of 10 per cent, which the National Council is authorized to set up year by year for an equalization fund to make proposed adjustments possible without disturbing a balanced budget.

The committee appointed last December, reported:

"We have carefully considered the essential value of the quota system and regard it as the soundest and fairest plan for distributing to the various dioceses and missionary jurisdictions their share of responsibility for the work of the whole Church.

"We have studied with care the present canonical six years' base of average expenditures in each diocese for operating expense, and consider this as a satisfactory base. It will be noted that the six years' base upon which quotas for 1935 should be based under the present plan involves the years 1927-28, 28-29, 29-30, 30-31, 31-32, 32-33, which may be described as three fat and three lean years.

"We have considered the desirability of giving special consideration to those dioceses or jurisdictions which may suddenly face unforeseen disaster and believe that a committee of the council should be created to receive and consider petitions for adjustment of quotas, and that the council should, upon the recommendation of such committee, take action on such proposed adjustment.

"To protect the income of the council from shrinkage due to any such adjustment of quotas we believe that an equalization fund of at least 10 per cent of the total distributable sum should be set up in the budget of expenditures to which any recommended decrease would be charged.

"We therefore offer the following resolution:

"RESOLVED: That the National Council recommend to the General Convention:

"1. That the present quota plan be continued for the next triennium.

"2. That the average expenditures for six years, 1927-1933, be fixed as the base for computation of the quotas.

"3. That the National Council be authorized to consider requests from dioceses and missionary jurisdictions for adjustment of quotas.

"4. That the General Convention include in its total of distributable quotas a sum of 10 per cent, which the National Council is authorized to set up year by year for an equalization fund to make proposed adjustments possible without disturbing a balanced budget."

Dr. McGregor Next Speaker Over Radio

Broadcast at 10 A.M. March 11th in "Church of the Air" Series; Church-Wide Endeavor Subject

NEW YORK—The Rev. Dr. D. A. McGregor will broadcast in the Episcopal "Church of the Air" radio series March 11th at 10 A.M. E. S. T., over WABC, New York, and the Columbia network. Dr. McGregor is executive secretary of the Department of Religious Education, National Council. He was formerly professor of Dogmatic Theology at Western Theological Seminary, and is widely known in the Church as a lecturer. In addition to his more particular field he has lately given much attention to the Church-Wide Endeavor in its emphasis on a study of the purposes of God. His radio broadcast will be in the spirit of this movement.

The Episcopal Church series of broadcasts by distinguished laymen has attracted much attention in the field of religious broadcasting. The next date is April 8th, with a speaker to be announced. The series concludes May 6th with an address by William R. Castle, former Under Secretary of State.

Church-Wide Endeavor

PERSONAL EVANGELISM is an integral part of the Church-Wide Endeavor in several dioceses, notably in Colorado where the Bishop's Call included in its suggestions, "Practise personal evangelism by bringing some one else to church." Similar recommendations in Minnesota include: "Make an effort each week to bring one other person nearer to Christ through His Church."

Property Aids Clergy Pensions

TORONTO—Mrs. Amelia Bullock-Webster of Malvern, England, who died recently, has bequeathed a large portion of her property in Canada for the purpose of providing pensions for retiring Anglican clergy in British Columbia. The Church in New Zealand also benefits under Mrs. Bullock-Webster's will.

Dr. McComas to Conduct Retreat

NEW YORK—The Rev. Joseph P. McComas, D.D., vicar, will conduct a retreat for men and women at St. Paul's Chapel, Trinity parish, March 17th, from noon to 5 P.M.

Bishop White Preaches in Savannah

SAVANNAH, GA.—Bishop White of Springfield, who has been visiting relatives here, preached at the 11:30 A.M. service at St. John's Church on the Second Sunday in Lent.

Mountain Chapel Font Dedicated

CHATTANOOGA, TENN.—The Rev. Oliver J. Hart, D.D., rector of St. Paul's Church here, dedicated a baptismal font recently at the Chapel of the Good Shepherd, Look-out Mountain.

Lenten Address Subjects Chosen by Priest After Congregation's Questions

MORGANTOWN, W. VA.—The subjects for the Wednesday evening Lenten addresses at Trinity Church have been chosen as the result of questions asked from time to time by the congregation. The rector, the Rev. William G. Gehri, addresses the congregation at each of the six Wednesday evening Lenten services.

New Convalescent Home For Men, Boys Opened

New York City Mission Society Receives Estate as Gift

NEW YORK—A new convalescent home for men and boys was opened during the first week in February by the City Mission Society. This home is on the Hudson River estate, near West Park, recently presented to the society by Mr. and Mrs. Payne Bingham. It will be known as Wiltwyck, the name originally given to the Kingston-Esopus territory by Peter Stuyvesant when the Dutch occupied the district. Miss Lillian Willey, a graduate nurse with experience in convalescent care, will be in charge.

The Bingham estate comprises about 500 acres of land, has ample buildings and beautiful grounds and is admirably suited for work with convalescents. During the summer, when fresh air work for boys and men was done on the estate, the need for making special arrangements for convalescents was seen.

Lectures on China, Japan

CHARLESTON, W. VA.—Mrs. F. A. Habersham, of Los Angeles, gave a series of motion picture lectures on China and Japan between February 7th and 11th at Trinity Church, Huntington; St. John's Church, Charleston; St. Stephen's Church, Beckley, and St. James' Church, Lewisburg.

New Clergy, Choir Stalls Dedicated

YARDLEY, PA.—New clergy and choir stalls were dedicated in St. Andrew's Church here February 25th by the rector, the Rev. F. B. Barnett. The stalls were given in memory of Mr. and Mrs. Charles M. Cames by their many friends.

Lenten Services in Savannah, Ga., Church

SAVANNAH, GA.—Noontday Lenten services are being held in Christ Church, located in the business section of the city. The Rev. David Cady Wright, D.D., is rector. Every Sunday afternoon there is a service of Lenten music.

Mrs. Simkhovitch on Housing Committee

NEW YORK—Mayor La Guardia has named Mrs. Mary Kingsbury Simkhovitch, head of Greenwich House and president of the National Housing Conference, as one of the five members of the Municipal Housing Committee.



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Mrs. Glenn Reëlected
President of C.M.H.

New Officers Chosen at Annual
Meeting in Albany; Bishop Booth
Conducts Quiet Day

ALBANY—Mrs. John M. Glenn was re-elected president of the Church Mission of Help at the annual meeting of the national council in the Cathedral House February 27th. Miss Mary S. Brisley was reëlected executive secretary.

Three vice presidents elected were: Coadjutor Bishop Washburn of Newark; Mrs. Theodore W. Robinson of Chicago; and the Rev. Julian D. Hamlin, rector of the Church of the Advent, Boston.

A quiet day February 26th was conducted by Bishop Booth of Vermont in the chapel of the Sisters of the Holy Child Jesus. The Holy Communion was celebrated in the choir of the Cathedral of All Saints and the meditations were in the sisters' chapel, continuing at periods until 7:30 P.M.

The public meeting included a luncheon held at the Ten Eyck Hotel, Bishop Oldham of Albany presiding. Some 90 members and volunteer workers of the Church Mission of Help, together with a number of representatives of various social agencies, attended the luncheon. Mrs. Glenn made an address on its aims and scope. David C. Adie, state commissioner of social welfare, made an impressive address on the Church and Family Relationships. He made a strong appeal for the preservation of the integrity of the home and emphasized the opportunity the Church has of exercising a spiritual influence, now vitally needed to offset the materialism reflected in the home by an aggressive but failing materialistic civilization.

Anton Lang, Jr., to Speak

CHICAGO—The Church Club has made arrangements with Anton Lang, Jr., son of the famous Christus of the Passion Play, to give a Lenten lecture on March 24th. The lecture will be given at the Drake Hotel and will deal with the Passion Play and its relation to Holy Week. Mr. Lang is in this country lecturing at Georgetown University.

46 Parishes in Altar Society

UTICA, N. Y.—Forty-six parishes and 27 individuals are now enrolled as members of the diocesan Altar Society, as reported at the 10th annual meeting on February 11th. Mrs. W. B. Crouse, Utica, is president. This organization has furnished supplies for many parishes.

Christ Church, Cincinnati, Preachers

CINCINNATI—Lenten preachers at Christ Church include the Very Rev. C. B. Emerson, D.D., of Cleveland; the Rev. Dr. J. H. Melish, of Brooklyn; the Rev. Dr. John Scott, of Columbus; the Rev. Dr. W. N. Guthrie, of New York; and Bishop Hobson of Southern Ohio.

San Francisco Cathedral
Leads in Religious Survey

SAN FRANCISCO—In the religious survey just finished in San Francisco, the largest number of definitely expressed preferences for a single church was for Grace Cathedral.

Bishop Anderson Tribute
Paid by Dean G. G. Moore

Annual Memorial Sermon Preached in
Seabury-Western Chapel

CHICAGO—"Here lies the body of Charles Palmerston Anderson and here lives the noble spirit of a great bishop touching and helping the lives of the priests who are to be."

Thus did the Very Rev. Gerald G. Moore, dean of St. Luke's Pro-Cathedral, pay tribute to the late Bishop Anderson in the fourth annual Bishop Anderson Memorial Sermon at Seabury-Western Theological Seminary on St. Matthias' Day. The day marked the fourth anniversary of the dedication of the seminary chapel in the Bishop's memory. It also marked the 34th anniversary of Bishop Anderson's consecration.

"Bishop Anderson was a prince and a great man," asserted Dean Moore. "He was glorious to look upon. He looked every inch a bishop and he possessed a keen mind and nobility of spirit equal to his stature. But with all this, he was the humblest of men. He magnified the office but minimized the man. His passion for Christ and the Church took shape in two great objectives—the universality of the religion of Jesus Christ and the unity of the Christian Church. Missions and Church Unity—to these two causes he gave his heart's blood."

800 Attend Service

LOS ANGELES—The corporate Communion of men and boys on Washington's Birthday at St. Paul's Cathedral, Los Angeles, was attended by about 800 persons.

Class of 76 Confirmed

SPRINGFIELD, MASS.—Bishop Davies of Western Massachusetts confirmed a class of 76 at Christ Church Cathedral February 18th. It was the largest class in the history of the cathedral.

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Advisory Commission Perfects Work Plan

**Ecclesiastical Relations Commission
Asks Primate to Allocate Duties;
New Counselor Reports**

NEW YORK—The Presiding Bishop's Advisory Commission on Ecclesiastical Relations, at its meeting February 19th, called on the Presiding Bishop to allocate to the various members of the commission specific responsibility for matters arising under various heads.

This action was taken to lighten some of the burdens of the counselor, and also to make the work of the commission more effective.

DR. LAU MAKES REPORT

The Rev. Dr. Robert F. Lau announced this to the National Council at its recent meeting in his first report as counselor for the commission. He assumed office last December. The commission has recently elected Bishop Parsons of California and Bishop Wilson of Eau Claire to membership.

Dr. Lau said in part:

"At the recent meeting of the Advisory Commission held on the 19th of February action was taken to lighten some of the burdens of the counselor, and also to make the work of the commission more effective. It will be recalled that the Church of England has followed our Church's example by forming a Council on Relations with Foreign Churches. However, it improved on our methods by establishing four sections within the council, a section to deal with (1) the Roman Catholic communion; (2) the Eastern Orthodox communion; (3) the Assyrian (Nestorian) Church and the communion consisting of the Coptic and Abyssinian Churches, the Syrian Orthodox (Jacobite) Church, including its daughter Church of South India, and the Armenian Church; and (4) the Protestant Evangelical Churches of the Continent.

"Following this plan our commission, remembering that the problems here are actual and not academic, adopted the following resolution at its February meeting:

"That the Presiding Bishop, in consultation with the chairman of the Commission, be asked to allocate to the various members of our Commission specific responsibility for matters arising under the following heads: (1) The Church of England and other Churches of the Anglican communion. (2) The Old Catholic Churches of the Utrecht Union. (3) The Eastern Orthodox communion (including Uniates). (4) The Armenian, the Assyrian (Nestorian), and the Syrian Orthodox (Jacobite) Churches. (5) The Evangelical Swedish Church. (6) The Protestant communions. (7) The Roman Catholic communion. (8) Judaism."

Los Angeles G. F. S. Elects

LOS ANGELES—The Girls' Friendly Society at its annual meeting reelected Mrs. Arthur Beaumont as diocesan president. Mrs. F. H. McMahon and Mrs. Homer Nicholson were elected vice-presidents; Mrs. Tom Conrad, secretary, and Miss Catherine Beers, treasurer.

Summary of Church Army Work in West Virginia

DIOCESE OF WEST VIRGINIA: Church Army Missionaries at work—four. Back in mountains of Pendleton county work Captain and Mrs. E. Hodgkinson. Among numerous other engagements, the missionary has an every-week discussion class for men in community store.

Bishop Davis Heads C.M.H. Western New York Work

BUFFALO, N. Y.—Bishop Davis, diocesan, has been elected the first president of the Church Mission of Help in Western New York. The diocesan social service commission has acted as the Church Mission of Help board since the society was started in 1922. Increasing responsibilities devolving upon the social service department made it difficult for it to give the time needed.

The other officers elected are Miss Helen Olmstead, first vice president; Mrs. Lawrence H. Gardner, second vice president; Miss Esther Smith, secretary; and Noel Symons, treasurer. Mrs. Wilma Vanderwall, the executive secretary since 1931, will continue her work with the new board, many of whom have been interested in the society since its beginning in 1922.

Asheville, N. C., Church Preachers

ASHEVILLE, N. C.—Preachers at the special Lenten services at Trinity Church here on Wednesday nights are Bishop Gribbin of Western North Carolina; the Rev. W. G. Clark, of Charlotte; Bishop Penick of North Carolina; Bishop Finlay of South Carolina; Coadjutor Bishop Maxon of Tennessee; and Bishop Jett of Southwest Virginia. The Rev. Floyd Rogers is rector.

Russian Chalice Veil Memorial

UNION SPRINGS, N. Y.—Grace Church, Union Springs, has been given a valuable chalice veil. It is richly embroidered in gold, and originally belonged to a Russian church from which it was taken after the revolution. It was secured by George Ragsdale while traveling in the Orient and given to Grace Church as a memorial.

Lending Library in New Jersey

TRENTON, N. J.—The diocesan board of religious education, cooperating with the educational secretary of the Woman's Auxiliary, has initiated a lending library service for the home study of Christian literature with about 200 books available at the present time.

Prebendary Mackay Ordered to Rest

LONDON—Prebendary Mackay, the well known vicar of All Saints', Margaret street, has been ordered by his doctor to take three months' rest. It is understood that he will not leave London until Easter, and that he hopes to be able to preach his Lenten course of Sunday evening sermons.



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"May they rest in peace, and may light perpetual shine upon them."

JOHN K. BURLESON, PRIEST
ESCONDIDO, CALIF.—The Rev. John Keble Burleson, D.D., vicar of Trinity Mission, Escondido, and All Saints' Mission, Vista, died February 15th after an illness of three days. He had been in declining health for some time, but was active to the end.

The funeral was held February 19th, with Bishop Stevens of California in charge, assisted by the Rev. Allan Burleson and a number of the clergy of the diocese.

The Masons acted as pallbearers and conducted the Masonic funeral rites on the church lawn after the service in the church. Many people had been unable to find standing room in the building. Cremation took place in San Diego, and the ashes are to be scattered on the sea which he loved so well.

Surviving "Fr. John" are his widow, Gwendolen E. Burleson, and six children, Louise, John, Jr., Mary Abigail, Hugh Latimer, George, and Katharine; two sisters, Mrs. C. E. Wintermute, and Mrs. C. E. Kelsey, of Vista, Calif.; two brothers, the Rev. Allan L. Burleson of Oxnard, Calif., and the Rev. Edward W. Burleson of Samuels, Idaho, also seven nephews, one of whom is the Rev. Theodore M. Burleson of Lewiston, Idaho, and a niece, Mrs. Orrin H. Brown of Belmont, Calif.

The deceased was a brother of the late Bishop Burleson and the late Rev. Guy P. Burleson. His parents were the Rev. Solomon S. Burleson and Abigail Pomeroy Burleson, pioneer missionaries in Minnesota and Wisconsin. He was born in Northfield, Minn., May 13, 1867, and was educated at Racine Grammar School, Hobart College, and the General Theological Seminary. He was ordained deacon April 2, 1896, and priest May 14, 1897, and spent most of his life in the mission field, having served the following places: St. Peter's, Tecumseh, Mich.; St. Paul's, Grand Forks, N. D.; St. Paul's Church, and St. John's Mission, Rochester, N. Y.; St. Paul's, Vermilion, S. D.; Ascension, Springfield, S. D.; St. John's, Porterville, Calif.; Trinity, Escondido, and All Saints' Mission, Vista, Calif. For a number of years he was warden of St. Mary's School for Indian girls and of Ashley House, divinity school for Dakota Indians, which he helped to found. He was always active in all matters of civic and social betterment and was greatly beloved by all who knew him.

—♦—

GEORGE N. HOLCOMB, PRIEST
PROVIDENCE, R. I.—The diocese has lost one of its most useful clergy through the sudden death of the Rev. George N. Holcomb, diocesan rural missionary. A minister of unrelaxing energy, without a vacation for years, he battled with the bliz-

zard in his remote district February 25th in an attempt to reach Hopkins Hollow meeting house at Greene in time for a service. While vesting he was stricken with heart failure and soon after died.

The Rev. Mr. Holcomb came to this diocese April 15, 1926, from Pennsylvania taking up work in a district of over 170 square miles in the western part of the state.

He was ordained deacon in 1898 by Bishop Brewster and priest in 1901 by Bishop Whitaker. He married Florence Gibson in 1905.

He graduated from Trinity College after which he took the regular theological course at Philadelphia Divinity School. In 1903 he received the degree of Bachelor of Sacred Theology from Harvard. At

the Massachusetts Agricultural College at Amherst he taught for eight years, holding the chair of professor of Political Science, History, and Rural Literature.

Afterward he became rector of St. Stephen's Church and priest in charge of Grace Chapel, East Haddam, Conn. He was priest in charge of Trinity Church, Collingdale, Pa., 1917-20, and rector of St. Mark's Church, Honeybrook, Pa., 1920-26.

He had a love for horticulture which he expressed in attractive gardens at Iona Gardens, his official residence.

The Rev. Mr. Holcomb is survived by his widow and one daughter, Miss Sylvia Holcomb. Funeral services were held at Christ Church, Coventry, March 1st, Auxiliary Bishop Bennett of Rhode Island officiating.

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Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

Maryland

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THE REV. ROBERT S. CHALMERS, D.D.
G. B. WADHAMS, B. McK. GARLICK
Sundays: 8, 9:30, and 11 A.M.; 8 P.M.
Week-days: 8 A.M.; 5:30 P.M.

Massachusetts

Church of St. John the Evangelist, Boston
Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sunday Masses: 7:30, 9:30, and 11 A.M.
Sermon and Benediction, 7:30 P.M.
Week-days: 7, 8, Thurs., and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

New Jersey

All Saints' Church, Atlantic City
8 So. Chelsea Avenue
REV. LANSING G. PUTMAN, Rector
Sundays, 7:30 and 10:45 A.M., and 8:00 P.M.
Tuesdays, Thursdays, Fridays and Holy Days.

New York

Cathedral of St. John the Divine,
Cathedral Heights
New York City
Sundays: Holy Communion, 8 and 9 A.M. Children's Service, 9:30; Morning Prayer or Litany, 10. Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4 P.M.
Week-days: Holy Communion, 7:30 (Saints' Days, 10); Morning Prayer, 9:30. Evening Prayer, 5 P.M. (choral). Organ Recital on Saturdays at 4:30.

Christ Church, Corning
REV. FRANCIS F. LYNCH, Rector
Sundays, 7:15, 7:30, 9:30, 11:00 A.M.; 5:15 P.M.
Week-days, 7:15, 7:30 A.M.; 5:15 P.M.
Additional Eucharist, Friday, Holy Days, 9:30.

New York—Continued

Church of the Incarnation, New York
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Confessions: Thursdays, 4 to 6; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

Holy Cross Church, New York
Avenue C between 3d and 4th Streets
Sunday Masses 8:00 and 10:00 A.M.
Confessions: Saturdays 9-11 A.M.; 7-8:30 P.M.

St. Bartholomew's Church, New York
Park Avenue and 51st Street
REV. G. P. T. SARGENT, D.D., Rector
8 A.M. Holy Communion.
11 A.M. Morning Service and Sermon.
4 P.M. Evensong. Special Music.
8 P.M. Service in Swedish Language.
Daily Lenten Service, 12:15 and 5 P.M.
Holy Communion, Wed., 8, Thurs., 10:30 A.M.
Junior Congregation, 9:30 and 11 A.M., 4 P.M.

St. James' Church, New York
Madison Avenue and 71st Street
THE REV. H. W. B. DONEGAN
THE REV. JAMES V. KNAPP
Sundays: 8 A.M., 11 A.M., 8 P.M.
Wednesdays, Thursdays, and Holy Days, 12 M.
Fridays, 5:15 P.M.

Pennsylvania

St. Mark's Church, Philadelphia
Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
Sundays: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.
Daily Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

Wisconsin

All Saints' Cathedral, Milwaukee
E. Juneau Avenue and N. Marshall Street
VERY REV. ARCHIE I. DRAKE, Dean
Sunday Masses: 7:30, 9:30, and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

JOHN HENRY LOGIE, PRIEST

NEW YORK—The Rev. John Henry Logie, retired priest, died February 22d at the Home for Incurables, 182d street and Third avenue, the Bronx, after an illness of several years. The Rev. Mr. Logie, who for some time was curate at St. Luke's Chapel, Trinity parish, was 80 years old and a native of Jefferson county, Va.

A son of the late James and Mary Logie, the Rev. Mr. Logie was a graduate of Union Theological Seminary. He was ordained deacon and a priest the same year, 1879. He was rector of parishes in Maryland and Ohio, including that of the Holy Innocents' in Baltimore.

The Rev. Mr. Logie was connected with St. Luke's Chapel for more than 10 years, leaving there about 20 years ago. Since then he had been rector of several out-of-town parishes. He also served as volunteer assistant to the rector of St. Mary's Church here some years ago. He retired about five years ago.

He was unmarried. He is survived by a sister, Miss Jessie Logie of New York. The funeral was held February 23d at the chapel of the Home for Incurables. Burial was in Greenmount Cemetery, Baltimore.

Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

HARPER & BROS., New York City:

God's Turn. By Henry Sloane Coffin. \$1.00.

Elemental Religion. By L. P. Jacks. \$1.75.

The Person of Christ. By L. W. Grensted. \$3.00.

MOREHOUSE PUBLISHING CO., Milwaukee, Wis.:

Radio Talks on Religion. Second Series. Edited by Leonard Hodgson. \$1.75.

INSTITUTE OF SOCIAL RELIGIOUS RESEARCH, New York City:

The Education of American Ministers.

Vol. I. *Ministerial Education in America. Summary and Interpretation.* By William Adams Brown.

Vol. II. *The Profession of the Ministry: Its Status and Problems.* By Mark A. May.

Vol. III. *The Institutions That Train Ministers.* By Mark A. May.

Vol. IV. *Appendices.* By Mark A. May and Frank K. Shuttleworth.

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T. N. T.: These National Taxeaters. By T. Swann Harding. \$2.75.

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THE 1934 GENERAL CONVENTION, Atlantic City, N. J., October 10-26. Please apply for information to REGINALD R. BELKNAP, Diocesan Director, General Convention Committee, 175 Ninth Ave., New York City.

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RETREATS

BOSTON—Retreat for women at St. Margaret's Convent, 17 Louisburg Square, Third Sunday in Lent. Conductor: the Rev. Truman Heminway, rector of Church of Our Saviour, Sherburne, Vt.

NEW YORK CITY—A day's retreat for women will be held at Holy Cross Church, Fourth Street and Avenue C, New York City, on Saturday, March 17th. Conductor, the Rev. Frank Gavin, Th.D. Apply to the MOTHER SUPERIOR, Community St. John Baptist, Holy Cross House, 300 East Fourth St., New York City.

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MISS EMMA CHAMBERS

TRENTON, N. J.—Miss Emma Chambers, a lifelong communicant, Sunday school teacher, and benefactor of St. Michael's Church, here, died in Lakewood, N. J., at an advanced age February 16th. The funeral service was held in St. Michael's Church February 19th, the rector, the Rev. Samuel Steinmetz, officiating. Bishop Matthews of New Jersey and the Rev. John M. Hunter of Lakewood also took part in the services.

Miss Chambers was connected through her mother with the Whittaker family which has been for generations associated with this historic parish, and was the principal donor of funds for the chantry.

JOHN W. FARRAR

DORCHESTER, MASS.—John W. Farrar, organist and choirmaster in St. Ann's Church, Dorchester, for the past 50 years, died February 11th at his home here. Mr. Farrar was 83 years of age.

The funeral service was conducted February 13th by the Rev. Clarence O. Hicks of the Church of the Advent, Boston. Fr. Hicks has been priest in charge of St. Ann's Church for the past two years. Assisting in the singing were four men who had been choir boys under Mr. Farrar many years ago. Burial was in Ossipee, N. H.

MRS. MARGARET P. STRONG

BOSTON—Mrs. Margaret Phillips Strong, widow of the late Rev. George Alexander Strong, died at Phillips House, Massachusetts General Hospital, Boston, February 13th, after a short illness. Mrs. Strong was born in Boston 73 years ago, the daughter of Dr. John Phillips Reynolds and Jane Revere Reynolds.

She was always an influential Churchwoman, interested especially in the Girls' Friendly Society.

The funeral service was held in St. Paul's Church, Dedham, February 15th, the Rev. F. L. Whittemore, rector, officiating.

Mrs. Strong is survived by two sisters, Mrs. Nicholas P. T. Burke, of Milton, and Mrs. Bullard, of Boston.

Ukrainian Greek Bishop Dies

ST. PETERSBURG, FLA.—The Rt. Rev. Dr. Joseph A. Zuk, Bishop of the Ukrainian Greek Orthodox Church in the United States and Canada, died here February 23d.

Rev. Peter Ainslie Succumbs

BALTIMORE—The Rev. Peter Ainslie, editor of the *Christian Union Quarterly* and internationally known for his work in the interest of Church unity and world friendship through the Churches, died February 23d in a hospital here following two operations since January 7th. He was 66 years old.

Family Prayer Plan in Parish

VICKSBURG, MISS.—A parish-wide family prayer plan is in effect in Holy Trinity parish here under the direction of the rector, the Rev. Gordon M. Reese. It is a part of the Lenten program.

Church-Wide Endeavor Exhibit

Set in Missions House Window

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The Call in its poster form, the Prayer, and the seven "endeavors" from the enrolment card have been enlarged so they are easily read at a distance of several feet. Beneath them, on one side a placard says "Church-Wide Endeavor, 1934" and on the other side a second placard, "A Call to Christian Churchmen."

Three large Prayer Books are open, one each at the first page of the Holy Communion, Morning Prayer, and Evening Prayer. A ribbon leads from each service to the line where it is mentioned in the Call. All this black and white is against a background of red crepe paper, and a cross outlined in red on a white card brings the window to a focus. The three Prayer Books are copies of the standard Book but even where these are not available, a similar exhibit could be made effective.

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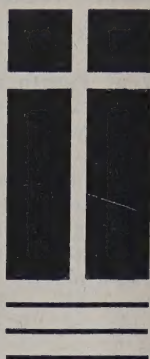
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